

Ahmadiyya Gazette Online

Tarbiyat and Jalsa Salana UK 2024

August 2024



"IS THE JAMĀ'AT SPREAD ACROSS THE WORLD TODAY
NOT A CLEAR PROOF THAT THE SUPPORT OF GOD ALMIGHTY IS WITH
THE PROMISED MESSIAH, MAY PEACE BE UPON HIM?"
(Friday Sermon, 26 March 2021)



**AHMADIYYA
MUSLIM COMMUNITY**
United States of America

Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)



Global initiation (Bai'at)
ceremony at the 2024 UK
Annual Convention



A view of men's venue

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Acronyms for salutations used in this publication

S.a./s:	Ṣallallahu 'Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
A.s./a:	'Alaih-is-Salām
R.a.:	Raḍiyallāhu 'Anhu/'Anha (may Allah be pleased with him/her)
R.h.:	Raḥimahullāhu Ta'ālā (may Allah shower His mercy on him)
A.b.a.:	Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz (may Allah support him with His mighty help)

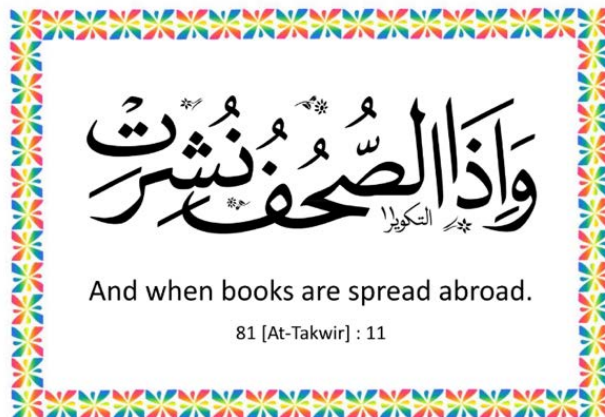
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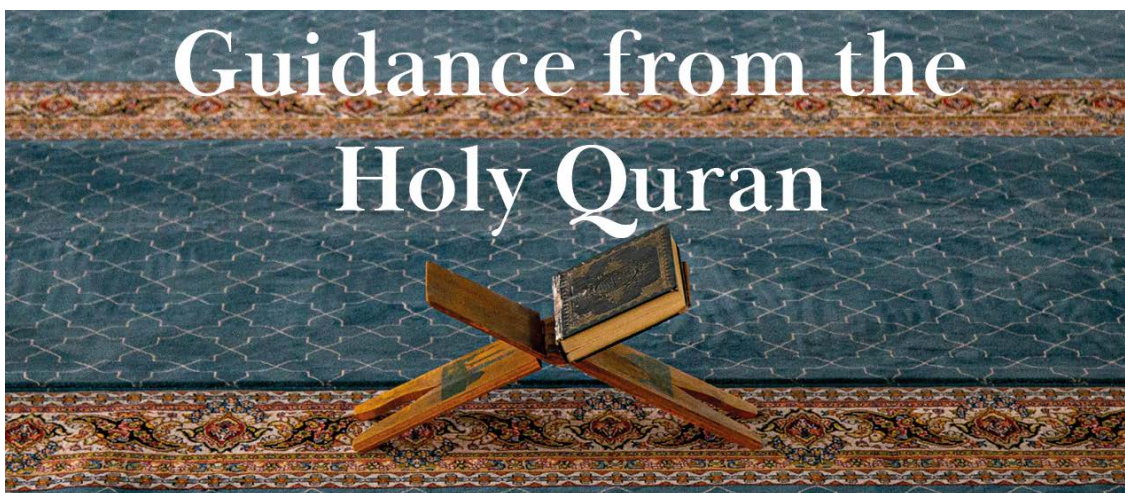
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Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.



Annual Conventions USA and UK

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Be Not Divided

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ فُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Translation: And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love so that by His grace you became as brothers, and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.

Commentary: Another cause of the spiritual degradation of the Israelites was that they did not remain united but split up into sections, finding fault with one another. The verse warns Muslims against that danger. The Holy Prophet (may peace and blessings of Allah be on him) is reported to have said:

"The Book of God is the rope of Allah which has been extended from the heavens to the earth" (Jarir IV, 30).

Broadly speaking, there are three things which may be taken to have been here meant by the rope of God, by holding fast to which Muslims may remain united and be safe against disunion and disruption:

1. the Quran;
2. the Messenger of God;
3. the Successors to the Messenger of God.

The similitude may have reference to sea life. Ropes are thrown to save the life of a drowning man. When a man falls into the sea or when a boat is wrecked by a storm, people in the boat or those standing on the shore throw out ropes to those who are struggling for their lives in the sea. The similitude is thus incidentally a refutation of the objection that the Quran restricts its similitudes to such objects only as were known to the desert dwellers of Arabia.

It may be noted here that whenever the Quran speaks of the open or secret hostility of the enemies of Islam, it exhorts Muslims to be strong of faith; for it is at such times that one is likely to waver and show weakness in resolution. Thus, after referring to the hostility of the People of the Book (3:100, 101) the Quran exhorts Muslims:

1. To fear God as He should be feared (3:103);
2. To be constant in

obedience to God (3:103); and

3. To hold fast to the rope of God and preserve themselves from disunion (3:104).

The words, remember the favor of Allah, signify that as one can properly appreciate a boon of God only when one experiences the disadvantages that result from its absence, so the Quran reminds Muslims of the discord and enmity that existed between them before they became united in Islam.

The words, He united your hearts in love, show that according to Islam it is no great virtue to bear no malice or hatred to others. Nor does Islam inculcate a life of seclusion and detachment. What it requires is positive love for, and active sympathy with, fellow beings. One who is devoid of this is really devoid of true faith. (English translation of the Holy Qur'an by Hazrat Maulawi Sher Ali), [The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (3 [Aal-e-Imran]: 104)]

Guidance From the Holy Prophet

(May peace and blessings of Allah be on him)

Be Kind, Compassionate Towards Each Other

عَنِ النَّعْمَانَ بْنِ بَشِيرٍ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ ، كَمَثَلِ الْجَسَدِ ، إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى



Nu'man ibn Bashir relates that the Holy Prophet (may peace and blessings of Allah be on him) said:

“The believers in their love, kindness and compassion towards each other are like the human body; when one of its limbs is afflicted the whole of it is involved both in waking and in fever.”

(Bukhari and Muslim) [Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 58]

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Guidance from the Promised Messiah

(May peace be on him)

You Ought to Love One Another

You ought to love one another and pray for each other even without the other's knowledge. If an individual prays for someone without their knowledge, an angel says: 'May it be so for you as well.' What an outstanding thing indeed! If someone were to suggest that man's prayers are not heard, at least they will agree that the prayers of an angel are accepted. I would like to advise you and say that there should be no discord amongst you. I have only brought you two teachings: firstly, to believe in the Oneness of God; secondly, to show one another love and sympathy. Show an example that serves as a miracle for others. This was what developed amongst the companions and it served as an argument to others. Allah the Exalted states:

كُنْتُمْ أَعْدَاءَ قَالَتْ بَيْنَ قُلُوبِكُمْ

You were enemies and He united your hearts in love.

Remember! Unity is a miracle.

Remember! Until each one of you likes for your brother what you prefer for yourselves, you are not from among my community. Such a one suffers misfortune and trial. He shall not meet a good end. I am about to prepare a book in which all those people who cannot control their emotions will be separated. People fight over trivial matters. For example, one person says that a certain performer jumped ten yards and another person will begin arguing on this point, and this then leads to malice. Bear in mind that a sign of the Mahdi is that hatred would be dispelled. Now will this sign not be fulfilled? Indeed it will. So why do you not show forbearance? It is a fact in medicine that sometimes a disease cannot be cured until various other ailments are treated. Through my person, a righteous community will be established, God-willing. What is the cause of mutual enmity? It is miserliness, pride, self-conceit, and emotional impulses. I have

mentioned that I will soon write a book in which I shall remove all those from my community who do not have a grasp over their emotions, and who cannot coexist with mutual love and brotherhood. Those who act in this manner ought to remember that they are guests for a few days unless they show an excellent example. I do not wish to be a target for objection on account of others. An individual who joins my community and does not act in line with my objective is a dry branch. If a gardener does not cut it off, what is he to do? A dry branch that is attached to a flourishing one sucks water but cannot become verdant itself. In fact, the dry branch causes the green branch to wither away as well. So have fear. One who does not cure themselves will not remain with me. Since I will provide a detailed explanation of all this in my book, now I shall say a few words in Arabic to fulfill my obligation." (Malfūzāt, vol. 2, English translation, pp. 221-222)

Invitation to Writers for the Ahmadiyya Gazette, USA

We are thankful to all those who sent us articles and Ahmadiyya news of chapters for publishing in the Ahmadiyya Gazette, USA. May Allah reward them for their sincerity.

We recently published three souvenirs to commemorate the hundred years of Ahmadiyyat in the US. The last souvenir was on American Icons of Ahmadiyyat. We feel that many inspired souls could not be part of that souvenir. We invite all those who want to contribute to the US icons of Ahmadiyyat. Please send us your articles at gazette@ahmadiyya.us, any article which can be of general interest to a large number of audiences. (Editor, the Ahmadiyya Gazette, USA)



July 2024

5 July 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) described the expedition of Badr al-Mau'id which took place in AH 4. Abu Sufyan while returning from Battle of Uhud, loudly proclaimed, "Next year, we shall meet again at Badr al-Mau'id." He sent a tout Nu'aim to Madīnah to strike fear among Muslims that the Meccan army was in high preparation and advised Muslims not to leave Madīnah for fighting. The fear of the people was dispelled, and Muslims became prepared to set out in the company of the Holy Prophet (may peace and blessings of Allah be on him) with an army of 1500. Later Meccans pretended that due to famine the war should be delayed. The Muslim army stayed at Badr for eight days, and since a carnival would take place there every year at the beginning of Dhu Qa'dah, during the carnival, many Companions

engaged in trade and were able to generate significant profits. As a matter of fact, in this eight-day business venture, they were able to multiply their initial capital two-fold. When the carnival came to an end, and the army of the Quraish did not arrive, the Holy Prophet departed

Hazrat Khalifatul-Masih V also described the expedition of Dūmat al-Jandal which was at a distance of 15 to 16 days of journey. The Holy Prophet remained there for a few days without encounter.

Hazrat Khalifatul-Masih V appealed to pray for general peace in the world. The worldly people are bent upon destruction and it seems there is no sight of peace. (Edited from the summary prepared by the Review of Religions)

12 July 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) described the expedition of Banu Mustaliq that took place 5 or 6 AH.

Hazrat Khalifatul-Masih V said that the Banu Mustaliq were allies of the Quraish. They had vowed to remain united with the Quraish and it was thus that the Banu Mustaliq fought alongside the Quraish during the Battle of Uhud. One of the reasons for this expedition was that the Banu Mustaliq had become brazen in their opposition to Islam. Furthermore, the Banu Mustaliq had control over the main path which led from Mecca and thus they would pose a serious hindrance to Muslims. Third, the chief of the Banu Mustaliq, Harith bin Abu Darrar had incited and prepared his people

and other Arabs to fight against the Holy Prophet (may peace and blessings of Allah be on him) and had started assembling an army. Hazrat Buraidah bin Hasib (may Allah be pleased with him) was sent to gather information.

The army of 700 Muslims set out towards Banu Mustaliq. When the Banu Mustaliq found out about the imminent arrival of the Muslims and received news that their spy had been killed, they became very fearful. They intended to attack Madīnah, but now the tables had turned. They became immensely awe-stricken and the other tribes who had come out to join them in support became so fearful due to the power of God, that they immediately left their side and returned to

their homes.

The Holy Prophet arranged the ranks and then ordered Hazrat 'Umar (may Allah be pleased with him) to announce in front of the opposing army that there is none worthy of worship except Allah and that it is through Him that people should seek protection of their own lives and wealth. Then, there was an exchange of arrows after which the Holy Prophet instructed the Muslim army to attack and none of the disbelievers were able to escape.

Hazrat Khalifatul-Masih V said that as we pass through the month of Muharram, he wishes to draw special attention to prayers. This signifies a painful

19 July 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) continued mentioning the expedition of Banu Mustaliq. He reconciled varying accounts of the expedition from Ahadith. A companion of the Holy Prophet (may peace and blessings of Allah be on him) was martyred in this expedition by mistake. Hazrat Aus (may Allah be pleased with him) took Hazrat Hisham (may Allah be pleased with him) as a disbeliever. The brother of Hazrat Hisham demanded blood money. Later he killed Hazrat Aus.

There was a mention that angels helped the

26 July 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) said that by the grace of Allah the Almighty, the Jalsa Salana (Annual Convention) UK is beginning today where thousands have gathered to benefit from a religious and spiritual atmosphere. A temporary city has been created in Hadeeqatul-Mahdi (in Alton, UK) where people have gathered to remove themselves from the grasp of worldliness to improve their religious, spiritual, and moral states.

Hazrat Khalifatul-Masih V outlined the duties of Jalsa Salana Workers and guided guests attending the sacred gathering. He said, "They are the guests of the Promised Messiah (may peace be on him). Every Ahmadi Muslim attends the Jalsa to be spiritually nourished rather than trying to attain worldly comfort. Everyone should sit attentively in the hall and listen to

incident that took place in which cruelty and injustice reached their utmost limits. The Holy Prophet's grandson and other members of his family were martyred.

However, rather than taking heed, Muslims continue perpetrating injustices even now. Incidents of terrorist attacks increase which results in the loss of human lives. Furthermore, sectarianism and the desire for personal gain have caused a great deal of strife among the Muslim world and there are increased instances of mutual cruelty. (From the summary prepared by the Review of Religions)

Muslims during the battle. When Hazrat Juwairiyah became a Muslim and was married to the Holy Prophet, she realized that the Muslims were not in as large numbers as described earlier. In the battle 2000 camels, and 5000 sheep were received as a spoil. Two hundred people were taken as prisoners.

Hazrat Khalifatul-Masih V urged for prayers for Jalsa Salana UK which shall commence from next Friday. (Edited from the summary prepared by the Review of Religions dated 21 July 2024)

speeches.

Hazrat Khalifatul-Masih said that in the light of the world, security becomes that much more important. He advised Lajna to bring minimum bags with them so they would not get stuck at the security check points.

Hazrat Khalifatul-Masih said that there are also various exhibitions at the Jalsa. For example, there is an exhibition on the occasion of a hundred years elapsing from the time when the Second Caliph (may Allah be pleased with him) visited Europe and the UK. There are also exhibitions by The Review of Religions, the Archives and Outreach departments, and Makhzan-e-Tasaweer. These exhibitions should be visited rather than wasting time during the breaks. (Edited from the summary prepared by the Review of Religions dated 26 July 2024)

The full original text of Friday Sermons by the Ahmadi Muslim Caliphs is available in print in Al-Fazl International and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons.

Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

The Promised Messiah's Love for the Holy Prophet is unprecedented

More Than Two Hundred Thirty-Eight Thousand Accepts Ahmadiyyat During Last Year

Hazrat Khalifatul-Masih V, may Allah be his Helper, delivers four faith-inspiring addresses at the Annual Convention UK 2024



Hoisting the *Liwa-e-Ahmadiyyat*

Hazrat Khalifatul-Masih V (may Allah be his Helper) hoisted the *Liwa-e-Ahmadiyyat* at about 4:30 P.M. on Friday, the 26 of July 2024, and then made his way to the *Jalsa Gah* for the inaugural address of Jalsa Salana UK 2024.

Inaugural Address

Hazrat Khalifatul-Masih offered a detailed exposition of the Islamic concept of *Zuhd*. It is a profound spiritual state where believers do not abstain and cut off from the world; rather, they prioritize their faith above all worldly concerns, dedicating themselves to a life of simplicity and spiritual fulfillment. This entails a conscious effort to detach from worldly desires and focusing on achieving closeness to Allah. He called on attendees to introspect whether their lives genuinely reflect this elevated state of being, analyzing whether they have successfully integrated these values into their daily practices.

A significant portion of Hazrat Khalifatul-Masih V's

address was dedicated to discussing *Taqwa*, or righteousness, which he identified as the foundation of all moral and spiritual virtues.

The Promised Messiah (may peace be on him) stated that one of the purposes of the *Jalsa* is to cultivate piety within oneself. All other objectives are interpretations of this primary purpose. The Promised Messiah says:

“The root of every good is righteousness.” Allah the Almighty revealed the next line to him: “If this root is preserved, everything will survive.” (*Malfūzāt* [1984], vol. 4, p. 48)

Hazrat Khalifatul Masih V said:

“May Allah enable us to always seek true goodness and strive to attain it.”

Hazrat Khalifatul-Masih highlighted the importance of implementing Islamic values in daily life, focusing on honesty, humility, and the honest fulfillment of one's duties. He discussed the detrimental effects of dishonesty and pride, not only on individual spirituality but also on the general harmony of society and the

Jamā'at.

Hazrat Khalifatul-Masih stressed the role of Ahmadi Muslims in promoting global peace and understanding through prayer and righteous action. In light of current global conflicts and injustices, he highlighted Ahmadi Muslims' responsibility to pray for and support oppressed populations. (Edited from the report prepared by the Review of Religions, dated 26 July 2024)



Address of Hazrat Khalifatul-Masih to Ahmadi Muslim women

Hazrat Khalifatul-Masih V (may Allah be his Helper) emphasized the immense favor bestowed upon the Jamā'at by Allah, the Almighty, which has enabled them to accept the Imam (may peace be on him) of the Age and witness the fulfillment of divine prophecies. Highlighting the importance of worship, he underscored that the most befitting way to show gratitude to Allah is through diligent observance of *salat*, which encompasses both obligatory and voluntary prayers.

The dedication of the female Companions of the Holy Prophet (may peace and blessings of Allah be on him) was presented as a historical benchmark for fervent worship. Khalifatul-Masih noted that these women often endeavored to exceed even men in their devotion, leading to concerns from the men who appealed to the Holy Prophet to admonish them about moderation.

The address touched upon the pivotal role of parents in the *Tarbiyat* and the spiritual nurturing of their children. Khalifatul-Masih stressed that parents' approach to worship and religious observance directly influences their children's spiritual development. He

articulated the necessity for parents to establish a religiously conducive home environment, enabling their children to find answers to spiritual questions within the home environment, thereby strengthening their faith from a young age.

Khalifatul-Masih expressed concern over the distractions and potential moral pitfalls presented by modern technologies such as the internet and television. He called for vigilant parental oversight to safeguard children from harmful influences that are pervasive online and in media. The emphasis was on utilizing these technologies in ways that are beneficial and morally aligned with Islamic values. (Edited from the report prepared by the Review of Religions, dated 27 July 2024)

Hazrat Khalifatul-Masih V's second-day address

Hazrat Khalifatul Masih V said: "In the second day's address, the blessings of Allah Almighty upon the Jamā'at are mentioned. I will briefly present them now."

In the last year, Ahmadiyya Jamā'at extended into a new territory, Taiwan, bringing the total number of countries where Jamā'at has been established to 214. Hazrat Khalifatul Masih V reported on the global expansion of the Ahmadiyya Muslim Jamā'at, noting that, apart from Pakistan, 384 new chapters were established over the past year. Additionally, Ahmadiyyat was introduced in 900 new locations. Over the same period, the Jamā'at was blessed with the construction of 106 new mosques and the acquisition of 48 existing ones. Furthermore, 117 new mission houses were established.

Wakalat Tasnif reported that a new Latin American language translation of the Holy Quran was published for the first time, alongside the Finnish translation. Additionally, the first Hebrew translation was completed, contributing to a total of 78 Quran translations. This year also saw the publication of English books including "Sachchai ka Izhar," "Siraj-e-Munir," "Al-Huda," "Arba'in," and some of the remaining volumes of "Malfuzat,". Furthermore, various other significant works were translated and published in multiple languages. Khalifatul-Masih also mentioned that Tafsir-e-Kabir now expanded to 15 volumes from 10, was also published in a new computerized digital edition.

Wakalat Ishā'at has received reports from 72 countries, documenting the publication of 409 different books, pamphlets, and folders, amounting to over 4.9 million items in 51 languages. This includes the books of the Promised Messiah (may peace be on him), which were translated and published in several languages.

Specifically, seven titles each were published in German and English, three each in Azerbaijani, Turkish, Spanish, and Bangla, two each in Persian, Hausa, Luganda, and Tamil, and one each in Arabic, Chinese, Bosnian, Polish, Telugu, Odia, Georgian, Nepali, and Indonesian. Wakalat Ishā'at Tarseel reported distributing over 200,000 books across 40 languages. The department also facilitated the distribution of free literature on various topics, reaching over 10 million people with more than 7 million distributed items.

Regarding exhibitions and book fairs, over 1 million people were introduced to the message of Islam through 4,700 book fairs, while 27,840 bookstalls helped reach an additional 1.4 million individuals.

The Raqeeem Press published 128 newspapers in 23 languages and launched 52 new book titles. This year also saw the publication of the Holy Quran in larger print for easier reading, now available in the bookstore along with other books.

The Arabic Desk completed a significant publication milestone with the full release of the ten-volume set of *Malfūzāt*. Additionally, they have completely published other key literature including *Ruhani Khazā'in* and *Tafsir-e-Kabir*.

There were significant reports from French, Chinese, and Turkish desks.

MTA is running telecast 24 hours a day: MTA-1 World, MTA-2 Europe, MTA-3 Al Arabiya, MTA-4 Africa, MTA-5 Africa, MTA-6 Asia, MTA-7 Asia, and MTA-8 America. These channels broadcast globally through 11 satellites. Additionally, in Africa, local satellite channels such as MTA Ghana and MTA Gambia are also broadcasting. MTA can also be viewed without an antenna or satellite in Suriname and Belize through two terrestrial channels. Currently, programs are translated simultaneously into 23 different languages. MTA Africa has expanded to 13 branches.

The Ahmadiyya Muslim Jamā'at operates 26 radio stations across Africa, broadcasting over 136,768 hours across approximately 200,000 programs. In the UK, the Voice of Islam Radio can be heard in 10 cities and globally online. Throughout the year, over 8,700 hours of programming were broadcast, reaching over 800,000 people in the UK. In Germany, three radio stations operate under the Ahmadiyya Muslim Jamā'at. These include *Al-Islam* in Arabic, *Islam Ahmediyet'in Sesi* in Turkish, and *Stimme des Islam* in German. Collectively, these stations broadcast over 778 hours of programming.

Over the past year, 3,295 articles about the Ahmadiyya Muslim Jamā'at were published in various newspapers and magazines, reaching an audience of approximately 180 million. Additionally, the Press and Media Office successfully facilitated the publication of

between 120 and 112 articles in national and regional media outlets, reaching over 30 million people. Prominent platforms such as *Sky News*, *ITV*, *BBC London*, *iNewspaper*, *BBC News*, and *The Guardian* featured content about the Jamā'at. This exposure also extended to various podcasts. Over the past year, the message of the Ahmadiyya Muslim Jamā'at reached more than 19 million people through various social media platforms.

Significant enhancements were made to the Jamā'at's digital resources, including updates to the Quran search engine, which now allows users to search Quranic verses by words. A new digital library featuring English books and the *Ruhani Khazā'in* search engine, which hosts the literature of the Promised Messiah (may peace be on him), was launched. Forty new English books were published on platforms like *Amazon* and *Google*, bringing the total to over 190 English publications available. Additionally, 27 Urdu books from the *Ruhani Khazā'in* collection are now accessible on *Apple* and *Google eBooks*, making them easily readable on mobile devices.

The Review of Religions founded by the Promised Messiah over 122 years ago, *The Review of Religions* magazine continues to reach a global audience. The English edition is distributed in 126 countries, the French in 26, the German in three, and the Spanish in 13 countries. Over the past year, the magazine's website and YouTube channel accumulated over 2 million views, while its social media platforms including Twitter, Facebook, and Instagram garnered over 10 million views.

Despite restrictions in Pakistan, *Al-Fazl International's* website, along with its social media platforms, received over 80 million views this year.

Al-Hakam is a weekly publication with a significant readership from outside the Jamā'at as well. The number of readers has increased, necessitating an expansion of the website's capacity. On average, the number of readers over three months is one million.

The total number of Waqf-e-Nau members now exceeds 83,000, with 2,000 having become missionaries and serving in various capacities. The gender distribution among the Waqf-e-Nau members includes 48,000 boys and 34,000 girls.

Makhzan-e-Tasaweer has preserved over 1.4 million photos, with 5,464 available on its website. Its social media presence has attracted over 500,000 views.

Under the Nusrat Jahan scheme, 40 hospitals and clinics operate across 13 countries, staffed by 36 central doctors, 53 local doctors, and 74 visiting doctors. Additionally, 620 primary schools in 13 countries and 81 secondary schools in 10 countries are operational. Projects such as the establishment of new facilities in

Burundi, Sierra Leone, Benin, Zimbabwe, Finland, Italy, Cameroon, Portugal, and Spain were noted.

International Association of Ahmadi Architects and Engineers (IAAAE) installed 31 new solar wells and 29 hand pumps, benefiting over 70,000 people.

Humanity First is operating in 65 countries, Humanity First treated over 100,000 people for various conditions and aided another 100,000 affected by war in nine countries. In Gaza, Humanity First provided shelter, water, medical aid, and supplies.

In terms of *Bai'ats*, the number of individuals who joined Islam Ahmadiyyat, with the grace of Almighty Allah, was 238,561 this year—an increase of over 21,000 from the previous year. (Edited from the report prepared by *Al-Hakam*, dated 27 July 2024)

Hazrat Khalifatul-Masih V's concluding address

Before the formal session, Rafiq Ahmad Hayat, Amir Ahmadiyya Jamā'at UK, read out a message of goodwill, sent by King Charles III to the Jalsa Salana attendees.

After the recitation from the Holy Qur'ān and poem of the Promised Messiah (may peace be on him), Secretary Ta'lim UK read out the names of Ahmadi students who had achieved academic excellence over the year. Then, Amir Ahmadiyya Jamaa UK announced the name of the awardee of the Ahmadiyya Muslim Prize for Advancement of Peace for 2024. The 2024 prize is to be awarded to Nicolò Govoni, founder of Still I Rise, a charity serving refugees.

Hazrat Khalifatul-Masih V (may Allah be his Helper) delivered a faith-inspiring address on the Promised Messiah's love for his master the Holy Prophet Muhammad (may peace and blessings of Allah be on him). He described the Promised Messiah's profound love for the Holy Prophet, stating it was characterized by complete self-effacement in the Holy Prophet's love. He highlighted how the Promised Messiah set a path for attaining true love and devotion to the Holy Prophet, providing guidance that could enlighten even those who opposed his message.

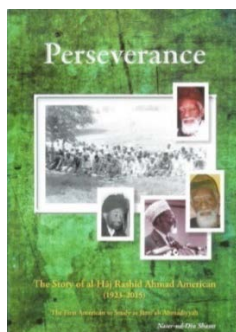
Hazrat Khalifatul-Masih expressed that the Ahmadiyya Muslim Jamā'at has faced ongoing opposition based on misconceptions that the Promised Messiah — God-forbid — sought to diminish the status of the Holy Prophet. He pointed out that these allegations stem from the self-serving motives of certain Muslim clerics. Khalifatul-Masih discussed how opponents use historical accusations to justify persecution and deny Ahmadis their human rights, emphasising that these actions are driven by ignorance and a desire to exploit religious sentiments for personal gain.

Khalifatul-Masih highlighted the Promised Messiah's assertions of his deep reverence for the Holy Prophet (may peace and blessings of Allah be on him). He noted that the Promised Messiah consistently proclaimed his achievements and spiritual status as blessings derived solely from his adherence and complete obedience to the Holy Prophet.

Khalifatul-Masih reflected on the Promised Messiah's teachings regarding the unparalleled status of the Holy Prophet as the greatest of all Prophets, whose obedience could enrich one's life both in this world and the hereafter. He conveyed the Promised Messiah's assertions that the Holy Prophet, peace and blessings of Allah be upon him, is the sole intercessor whose advocacy is essential for salvation, emphasizing that every spiritual blessing is contingent upon following the Holy Prophet.

Hazrat Khalifatul-Masih concluded his address by urging the Jamā'at to intensify their expressions of love for the Holy Prophet through heartfelt recitations of Durud Sharif (Salāt 'Alan Nabi, praying for blessing for the Holy Prophet). He stressed the transformational impact of truly heartfelt prayers, encouraging all to imbibe a deep, passionate connection with the Holy Prophet Muhammad, peace and blessings be upon him.

After the silent prayer, Hazrat Khalifatul-Masih announced that more than forty-one thousand attended the Annual Gathering. (Edited from the report prepared by the Review of Religions)



The story of Br Rashid. Now available from amibookstore.us. US \$ 4.

The Message of Hazrat Khalifatul-Masih V on The 74th Jalsa Salana, USA



Dear Members of the Ahmadiyya Muslim Jamā'at,
USA

I am very pleased that you are holding your Annual Jalsa Salana on the 28th, 29th and 30th of June 2024. It is my prayer; may Allah bless your Jalsa with great success and may all the participants receive immense blessings. Every Ahmadi Muslim knows that the occasion of Jalsa Salana, for which you have gathered once again, is not a place for materialistic gains or recreation, rather, your purpose is to partake of its spiritual atmosphere for the sake of your moral reformation. It should provide you the opportunity to learn more about your faith and seek to act upon it by fulfilling the rights of Allah the Almighty, our Creator, and fulfilling the rights of His creation, so as to establish peace and harmony in this world.

This Jalsa should enable you to increase your level of Taqwa, which is righteousness, and cause the true fear of Allah to develop within your hearts. In fact, your sole aim should be to obtain the pleasure of Allah.

In this regard, the Promised Messiah 'Alaih-is-Salām has stated:

“Do not consider this Gathering to be the same as likes of any ordinary worldly gathering. Rather the cause of this is the such, that it is

founded upon the pure support of truth and propagation of Islam. The foundation stone of this community has been laid by Allah, the Almighty Himself, and the nation has been prepared that will soon come and join its fold. This is because, it is the work of that All Powerful Being, for Whom, nothing is impossible.” (Majmu'a Ishtiharat, vol 1, p. 361, Ed. 2019)

Another purpose of this spiritual gathering is to increase one's knowledge.

The promised Messiah 'Alaih-is-Salām has asserted,

“The Companions of the Prophet also engaged in trade, but they prioritized their faith over worldly matters. When they accepted Islam, they acquired true knowledge about it, which filled their hearts with certainty. This was the reason they did not waver in any field under Satan's attacks. Nothing could prevent them from expressing the truth.” (Malfuzat, vol. 2, p. 142 Urdu/ Al-Hakam (Urdu) 17th July 1902)

May all of you be enabled to enhance your knowledge of the beliefs and beautiful teachings of our religion, Islam, and guidance of our beloved Holy Prophet Muhammad (may peace and blessings of Allah be on him). I have constantly urged you to appreciate your responsibilities regarding Tabligh. Indeed, even the Holy Prophet Muhammad (may peace and blessings of Allah be on him) was directed by Allah the Almighty to preach the message of Islam, which he did faithfully and continuously throughout his life. We read in the Holy Qur'an:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ
تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ
النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۚ

O Messenger! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message at all. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people. (5[Al-Ma'idah]: 68)

So, you must develop good plans and programs for Tabligh and make every effort to implement them effectively. Although you do have many initiatives and schemes for spreading our message, you do not seem to be implementing them successfully.

It is essential for every member of the Jamā'at to be encouraged to offer some time for the purpose of Tabligh. USA is a vast nation with a huge population,

and you should strive to ensure that the message of Islam Ahmadiyyat reaches every area and corner of the country. I say to you that when you organize these programs, each one of you will have to give your time. Until and unless all the men, young and old, and women are willing to sacrifice their time, this mission cannot be accomplished. Therefore, it is imperative that you seriously focus on trying to fulfill your preaching responsibilities.

In this regard, I remind you to heed my words of guidance which I have mentioned on previous occasions. I stated:

“Some people say that they cannot do Da’wat Ilallah because they do not have knowledge. The fact is that the Promised Messiah (may peace be on him) has provided us with such powerful arguments that with a little effort, we can get sufficient strength. Then there are also the websites, audio, videos, question and answer sessions, and pamphlets. It is necessary to increase our knowledge and to know where to find the answers or relevant material.” [Friday Sermon, 8 September 2017]

In another address, I exhorted members of the Jamā’at as follows:

“The Promised Messiah ‘Alaih-is-Salām has given us the duty to spread the truth of Islam and its peaceful message to every corner of the world. Thus, whether people accept it or not, we must never weaken in our resolve to ensure that the true message of Islam reaches every single person, in every single country of the world.

This is the great task given to us by the Promised Messiah, ‘Alaih-is-Salām” (Concluding address Jalsa Salan Belgium 17 August 2018)

Therefore, you should pledge to strive tirelessly to fulfill the purpose of the mission of the Promised Messiah (may peace be on him).

I also advise you to pay attention to developing your standards of Tarbiyat, and using all your faculties and capabilities, try to improve your spiritual condition to that level which the Promised Messiah (may peace be on him) expected from the members of his Jamā’at. If your level of Tarbiyat is enhanced, this will definitely help you to improve your Tabligh performance.

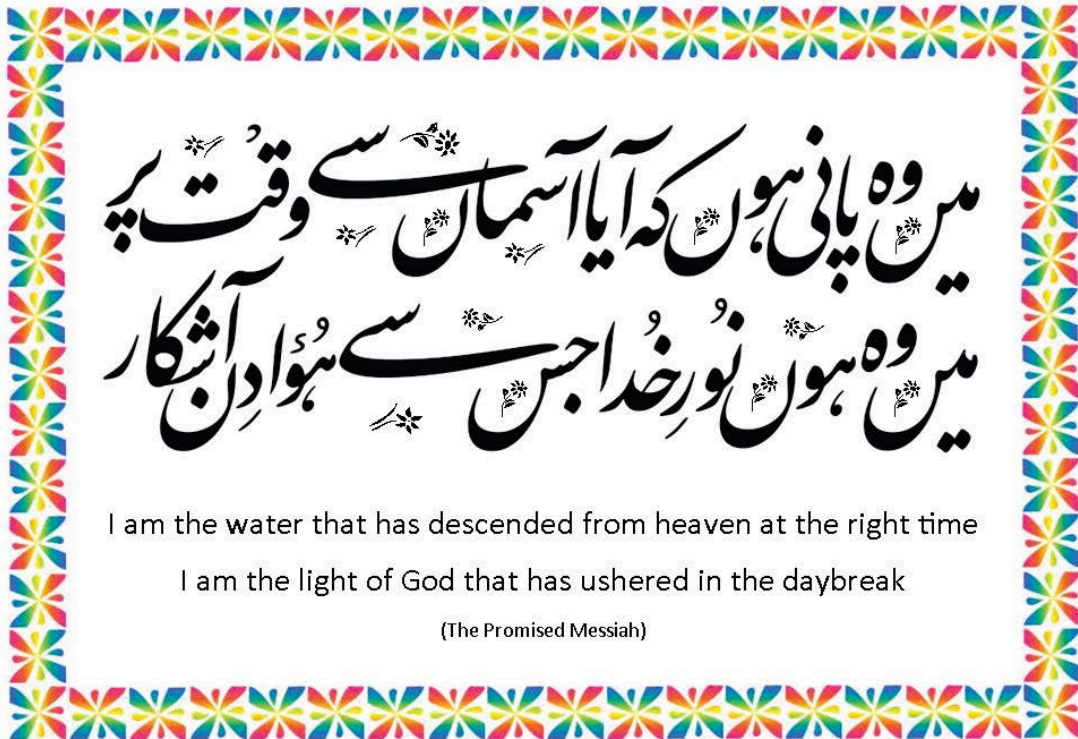
In conclusion, I say to all of you- that now is the time to come forward and pledge with absolute determination and resoluteness that you will forever seek to bring about all the pure changes required to fulfill the conditions of the Bai’at you have taken with the Promised Messiah (may peace be on him) In-Sha’ Allah. If you align yourselves according to the obligations of Bai’at, you can be a means of conveying Islam to others and be able to create a true spiritual revolution in the world.

May Allah enable you to follow this guidance in the best manner and may He grant you every success in your noble endeavors. May Allah bless you all.

Wassalam

Yours Sincerely

Mirza Masroor Ahmad, Khalifatul-Masih V





In whatever you do, always remember that Allah is watching you

MKA USA, East Region meet Hazrat Khalifatul-Masih V, may Allah be his Helper at Islamabad, UK



A delegation of Majlis Khuddam-ul-Ahmadiyya from the East Region USA had an in-person Mulaqat with Hazrat Khalifatul-Masih V, may Allah be his Helper on 15 June 2024 at Islamabad, Tilford, UK.

The Khuddam asked various questions to Khalifatul-Masih and he graciously answered them.

Question: What are the roles of various Muslim factions involved in the current conflict in the Holy Land?

Answer: Hazrat Khalifatul-Masih V (may Allah be his Helper) noted that such groups are often products of larger geopolitical strategies and might not necessarily serve the interests of Muslims. He emphasized the limited effectiveness of such groups against major powers and the importance of unity among Muslim nations, saying

that unless all fifty-four Muslim countries unite, these small groups can't do anything. He advised continued prayers for unity and wisdom among Muslim leaders and highlighted the complexity of the situation.

Question: Can we serve in the army during the current global conflicts, recognizing the moral dilemmas that could arise?

Answer: Hazrat Khalifatul-Masih V advised to consider joining the medical corps within the army instead, which would align more closely with his nursing skills and potentially keep you away from

direct involvement in any cruelty, focusing instead on humanitarian aspects of military service. Nevertheless, he emphasized that as long as one was employed by the army, one would have to obey orders, regardless. A soldier does not have the option to excuse himself at the time of combat; therefore, it is wise to align one's work as suggested or leave the army beforehand.

Question: What is the meaning of being part of the "Noah's Ark," mentioned by the Promised Messiah (may peace be on him).

Answer: Hazrat Khalifatul-

Masih V stressed that salvation is conditional upon one's sincerity, love for Allah, and adherence to His commands as outlined in the Holy Quran. He highlighted the following couplet from the writings of the Promised Messiah that stresses salvation for those who genuinely love Allah:

آگ ہے پر آگ سے وہ سب بچائے جائیں گے
جو کہ رکھتے ہیں خدائے ذوالجانب سے پیار

“There is a fire, but all those shall be saved from this fire who possess love for the God of Great Wonders.” Hazrat Khalifatul-Masih V said: “You have to judge yourself; do you have that in-depth love for Allah Ta’ala in your heart? All those who do, they will be saved. So, discharge the duties you owe to Allah Ta’ala and discharge the duties you owe to your fellow beings. Then you will be saved, In-Sha Allah.”

Question: What are the ethical implications of actions that, despite good intentions, might result in unintended harm to others? He also expressed concern about how to reconcile the sincerity of one's intentions with the adverse outcomes that might befall others.

Answer: Hazrat Khalifatul-Masih V responded by referencing a hadith of the Holy Prophet (may peace and blessings of Allah be on him), emphasizing that actions are judged by intentions. If one's intentions are genuinely good and the actions are not intentionally harmful, Allah will recognize the sincerity and overlook any unintentional mistakes. “In whatever you do, always remember that Allah is watching you, and if you have the fear of Allah in your heart when doing something, then there is no need to fear anybody else.”

Question: How to navigate the challenges and temptations common in college environments,

such as exposure to drugs, alcohol, social pressures, etc? How to maintain moral and spiritual integrity amidst such influences?

Answer: Hazrat Khalifatul-Masih V emphasized the importance of actively distancing oneself from such negative influences. He advised us to turn away from such situations and to engage in frequent prayers and recitations of Istighfar (seeking forgiveness) to strengthen our resolve.

“Allah Ta’ala says: “They shun all that which is vain.” (23[Al-Mu’minun]:4)]

“When you see all this nonsense, turn your face from them and turn the other way; this is how you can save yourself.

“Recite the following repeatedly: “I seek refuge with Allah, from Satan, the accursed.”

Also recite: “I beg pardon from Allah, my Lord, for all my sins, and turn to Him.”

Moreover, offer your five daily prayers and pray to Allah that he saves you from all those bad things; the evils of society.

Question: A concern regarding the role of fathers in the upbringing of children, specifically noting that fathers often have a laid-back attitude, leaving the burden of children's moral and educational development on mothers. The challenges this poses, especially as boys grow older and may not listen as attentively to their mothers.

Answer: Hazrat Khalifatul-Masih V addressed the issue by emphasizing the critical role of fathers in actively participating in their sons' upbringing. He noted the importance of Jamā'at support structures, such as Atfal-ul-Ahmadiyya and Majlis Khuddam-ul-Ahmadiyya, in providing positive influences and mentorship for such boys. He suggested that the auxiliaries should identify well-

trained youths of similar ages to foster friendships that enhance the other boys' connections to Jamā'at activities and values. Also, ask the fathers that they should also bear the responsibility and give attention to their children.

Hazrat Khalifatul-Masih also called on the broader Jamā'at structures, including Majlis Atfal-ul-Ahmadiyya, Majlis Ansarullah, and Lajna Ima'illah, to collaborate in supporting mothers and engaging fathers in their children's lives. He stressed that while the challenge is significant, concerted effort and commitment from both parents and Jamā'at are essential for the effective moral training of the next generation. Ask the mothers what type of help they need.

Question: How Kuddam can maintain their connection with the Jamā'at?

Answer: Hazrat Khalifatul-Masih V emphasized the importance of a robust support system within the Jamā'at to ensure that young members remain engaged and connected when they move to new locations. He advised that the local Jamā'at structures should be proactive and welcoming, immediately integrating newcomers into their activities. The Jamā'at's administrative system should swiftly integrate relocating members to keep them engaged. The role of the Secretary Tarbiyat and Nazim Tarbiyat is crucial in reaching out to new arrivals to make them feel included. Individual Ahmadi Muslims should also take the personal initiative to connect with the local Jamā'at when they move. The Jamā'at should act quickly to integrate relocating members to prevent them from drifting away or being influenced by external, potentially negative, influences. (Edited from the report prepared by Al-Hakam)

Embrace modesty and prepare to lead the world

Waqifaat-e-Nau from Scotland has in-person Mulaqat with Hazrat Khalifatul-Masih V, may Allah be his Helper



A group of Waqifat-e-Nau from Scotland had in-person Mulaqat with Hazrat Khalifatul-Masih V, may Allah be his Helper on 23 June 2024 at Islamabad, Tilford, UK.

The participants asked several questions, which Hazrat Khalifatul-Masih V addressed and answered.

Question: How to increase the attendance in classes of those who are now married and cannot join the classes due to being busy with marriage and looking after their children?

Answer: It is all about one's intention, if one makes the intention to participate in classes and allocates time, it is possible to do so. Sometimes children are very young and require care, which is understandable. However, he emphasized that regularly abstaining is not the correct approach. It is essential to help Waqf-e-Nau members, with compassion, for their responsibilities. They must manage their time effectively to fulfill both their duties and their roles as parents.

Question: Guidance regarding left-handed for doing tasks.

Answer: If one is left-handed, it doesn't matter. Several people are left-handed but, make it a point that whenever you are eating food, you should try to use your right hand.

Question: A girl asked if she wanted to start practicing proper and better purdah but felt shy about doing this in front of her friends and teachers. She asked for advice.

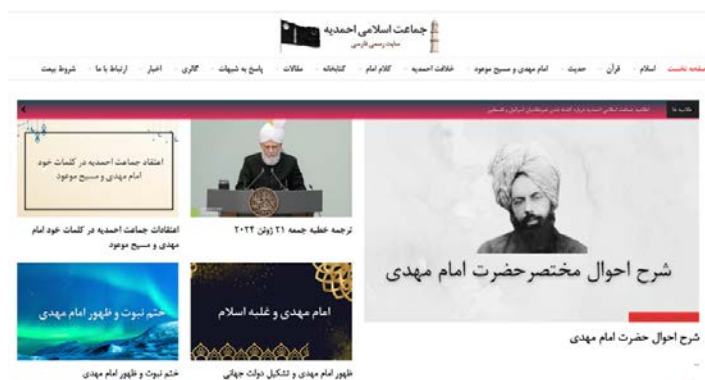
Answer: Do you believe in God? Do you think it is a commandment of Allah the Almighty that you should be modestly dressed – And cover your face and head? Do you think this is the Quran's injunction?" You should not feel shy. Then, you will have to make yourself determined that whatever you are going to do, you will do according to the teachings of Islam and according to the commandments of Allah the

Almighty. There is no need to feel shy or worry about what other people say about you. If you are shy, then who will lead the world?

Question: About the appearance of Hell.

Answer: Hazrat Khalifatul-Masih V said that when Allah punishes and Allah is angry with someone, that alone is a kind of Hell for a person of good nature. So, try to do good things in this world, so that Allah the Almighty is always pleased with your actions and gives you good rewards. One should try to make their Heaven in this world, meaning that whatever good deeds one performs here will take one to Heaven and bad deeds will take one to Hell. In Hell, Allah the Almighty says that there will be fire there. Those who do bad things will get their punishment in Hell for their bad deeds. (Edited from the report prepared by Al-Hakam)

Hazrat Khalifatul-Masih V, may Allah be his Helper, launches the central Persian Website, www.alislamfarsi.org of the Ahmadiyya Muslim Community International



In a significant development aimed at reaching Persian-speaking communities worldwide, Hazrat Khalifatul-Masih V (may Allah be his Helper) officially launched www.alislamfarsi.org, the central Persian-language website of the Ahmadiyya Muslim Community International, on 2 July 2024. The inauguration took place at the MTA International Studios in Islamabad, Tilford, UK. After the launch, Hazrat Khalifatul-Masih V led everyone in a silent prayer.

Website features and resources

The new website, developed with the help of the Central IT Department, serves as a portal to a wide array of Islamic resources, encapsulating key teachings and doctrines of the Ahmadiyya Muslim Jamā'at. It hosts an extensive digital library comprising:

- 58 Persian books, including works of the Promised Messiah and Imam Mahdi, Hazrat Mirza Ghulam Ahmad (may peace be on him), his Khulafa, and distinguished scholars of the Jamā'at.

- 190 articles on diverse theological subjects

Main menu highlights

The website's navigation is structured around several main categories, ensuring that users can easily access information. These include Islam, The Holy Quran, Hadith, The Promised Messiah, Ahmadiyya Khilafat, Writings of the Imam, Library, Articles, Responses to Common Allegations, Gallery, News, Conditions of Bai'at, and Contact Us.

Interactive and multimedia content

Reflecting modern web design principles, the website features:

- Persian translation and subtitles of the Friday Sermons delivered by Hazrat Khalifatul-Masih V (may Allah be his Helper), capturing the spiritual guidance for the Persian-speaking audience.
- Speeches and addresses by Hazrat Khalifatul-Masih V are regularly updated and translated into Persian,

enhancing accessibility for the Persian-speaking community.

- The popular MTA International program "This Week with Hazoor" is also available with Persian subtitles, bringing weekly insights from beloved Hazoor's weekly engagements to a broader audience.

Vision for the website

The launch of this website is part of a broader effort to disseminate the peaceful teachings of Islam as interpreted by the Ahmadiyya Muslim Jamā'at. It aims to provide a reliable resource for theological study and spiritual growth to Persian-speaking Ahmadi Muslims and other seekers of truth worldwide.

The website is expected to be a cornerstone in the educational and spiritual upbringing of the Persian-speaking members of the Jamā'at, ensuring they remain connected with Ahmadiyya Khilafat. (Dr Kashif Ali, Head of Central Persian Desk)



International News of Ahmadiyya Muslim Community

Ahmadiyya Jamā'at Argentina organizes the second interfaith symposium “Voices For Peace” at Argentinian National Congress



On 7 May 2024, Ahmadiyya Jamā'at Argentina organized the second interfaith symposium at the National Congress of Argentina, to strengthen interfaith harmony and

to reaffirm our common commitment towards peace and justice under the campaign “Voices For Peace.”

Besides the representatives of

the diverse religious communities, several senators, diplomats, politicians, academics and journalists had gathered for this cause. The National Senator,

Fernando Rejal from the province La Rioja, gave welcoming remarks in representation of the Congress and as the host of the event. Afterward, the religious representatives presented a short prayer and passage from their respective holy scriptures. Thereafter, the Director of the political affairs of Amnesty International in Argentina, Santiago Juncal, and the National Senator Pablo Mayan shared their remarks about their commitment against all forms of hate crime and religious discrimination. Then several representatives of the Christian and Jewish faiths addressed the audience, based upon their teachings in regards to interfaith dialogue.

On behalf of Ahmadiyya Jamā'at Argentina, my humble self gave the concluding speech. I

thanked all the participants for their presence which demonstrated not only their commitment against islamophobia but all forms of religious hate. I emphasized that terrorism and violence cannot be attributed to any religion merely on the presumption that a person or a group claims to behave in the name of that faith. Rather, each religion must be judged, analyzed, and defined according to its authentic teachings and sources. In the case of Islam, the literal meaning of our religion is peace and the ultimate purpose of its revelation is to show mankind the path to live in peace by establishing a personal relationship with their Creator. I shared a few examples from the Holy Quran and the sayings of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) that highlighted the universal principles of Islam in the defense of human

sanctity.

In the end, we presented some gifts to the host Senators for having accepted the proposal of our Jamā'at to organize this interfaith event at the National Congress. On the other side, the Senators presented a certificate of honor issued by the National Congress to all the religious speakers as a gesture of acknowledgment for having raised their voices in favor of peace and interfaith harmony. More than seventy guests participated. Various national media outlets such as Infobae, Clarin, La Nacion, La Voz, etc. published a detailed coverage of the event, and the entire session was also transmitted on the official channel of the Congress. (Marwan Gill, Missionary, Argentina)

Jamā'at Ahmadiyya Georgia holds 3rd National Peace Symposium



Ahmadiyya Jamā'at Georgia [It is situated in the Eastern European region of the South Caucasus. In the southeast, it has a border with Azerbaijan, in the south with

Armenia and Turkey, and in the north with Russia] hosted its 3rd National Peace Symposium in Tbilisi, Georgia, on 19 May 2024. The theme of this year's symposium

was "Voices for Peace – Building a Sustainable Peace."

The speakers included Mrs. Mariam Gvartadze (Board of Directors of the Tolerance &

Diversity Institute), Mr. Beka Mindiashvili (Head of the Tolerance Centre), Mr. Malkhaz Songhulashvili (Evangelical Baptist Church of Georgia) and Mr. Rolf Bareis (Bishop of the Evangelical Lutheran Church in Georgia).

The event began with a recitation from the Holy Quran with its English and Georgian translations, followed by an introduction to the Jamā'at's contribution to peace.

After the speech of Mr. Malkhaz Songhulashvili, the President and

Missionary of Ahmadiyya Jamā'at Georgia, Jawad Ahmed Butt, delivered a speech. In addition, the guests were shown a video of the worldwide peace efforts of Hazrat Khalifatul-Masih V (may Allah be his Helper).

In the end, the audience was also allowed to give feedback or comment on the question of how to contribute to world peace. The viewers also gave positive comments on this and the organization of the event in general. Each audience member also

received a gift: the Georgian translation of the keynote address by Hazrat Khalifatul-Masih V at the 2024 National Peace Symposium UK.

A total of sixty-five guests participated in the symposium. The event hosted an Islam Exhibition on various topics regarding the teachings of Islam. The symposium ended with a silent prayer, followed by a dinner. (Haroon Ahmad Ata, Missionary, Georgia)

Ahmadiyya Muslim Jamā'at Kosovo holds the 11th Jalsa Salana (2024)



Ahmadiyya Jamā'at Kosovo held its 11th Jalsa Salana on 26 May 2024.

The proceedings began with the recitation from the Holy Quran, followed by the reading aloud of the Albanian translation of a special message from Hazrat Khalifatul Masih V (may Allah be his Helper). The message emphasized the importance of sincere obedience to the Promised Messiah (may peace be on him) and adherence to the ten Conditions of Bai'at. President of Ahmadiyya Jamā'at Albania, Samed Ghorri delivered a speech on the essence of Islam.

During the Jalsa Salana, several speeches were delivered on various

topics, such as the Holy Quran as a treasure for believers, the Holy Prophet's (may peace and blessings of Allah be on him) love for his homeland, and the path to salvation and responsibilities of Ahmadis in spreading the true message of Islam.

In addition to the speeches, there was an exhibition showcasing various aspects of the Holy Quran, which provided attendees with a deeper appreciation and enriched their understanding of the Holy Quran's significance.

The "Voices for Peace" session, led by Jonathan Butterworth, special representative of Hazrat Khalifatul-Masih V for the Jalsa Salana Kosovo 2024, highlighted the global campaign initiated by Ahmadiyya Jamā'at, aimed at ending the conflict in Gaza and promoting peace. In this session, over fifty-five guests representing various NGOs, governmental institutions, the fire brigade, Kosovo Customs Police, mayors of municipalities, directors of institutions including social welfare and education, university professors, journalists, and a diverse array of guests from cities across Kosovo, such as Decan, Elezhan, Shtime, Prishtina, and many more, participated.

In the concluding session Jonathan Butterworth, delved into the profound significance of Khilafat, underscoring its role in fostering

global harmony. He articulated the essence of Ahmadiyya Khilafat, emphasizing its divine mandate as a beacon of peace in today's tumultuous world. The Jalsa was attended by 248 members and 55 non-Ahmadi guests. The Jalsa saw representation from Albania, North

Macedonia, Croatia, the UK, and Germany. (Jinahuddin Saif, President Ahmadiyya Jamā'at Kosovo—Al-Hakam, 5 July 2024)

Historic first-ever Jalsa Salana held in Taiwan

The message of Ahmadiyyat to Chinese People



During the blessed life of the Promised Messiah (may peace be on him), Islam Ahmadiyyat reached China, and several individuals accepted it.

Hazrat Qari Ghulam Mujtaba (may Allah be pleased with him) narrates that in Hong Kong, he received the Promised Messiah's book *Izāla-e-Auhām* in 1899, and discussed the claims mentioned in it with another person. By 1901, he had also received *Durr-e-Sameen*. (Al Hakam, 21-28 December, 1934, pp. 9-10)

Several other companions, including Hazrat Qari Ghulam Ha Mim, Hazrat Malik Ataullah, Hazrat Sheikh Abdul Wahid, Hazrat Sufi Abdul Ghafoor, and Hazrat Chaudhry Muhammad Ishaq (may Allah be pleased with them) Sialkoti, also spread Ahmadiyyat in China. Moreover, Hazrat Chaudhry Muhammad Zafrulla Khan (may Allah be pleased with him) served as an ambassador of British India to China. Hence, Tabligh efforts continued under the guidance of the Promised Messiah.

Now, the UK-based Chinese Desk is publishing literature in

Chinese. In addition, a Chinese-language website, islam.cn, is also being maintained for the Chinese people.

Ahmadiyyat in Taiwan

In 2019, Hazrat Khalifatul-Masih V (may Allah be his Helper) approved the plan to propagate Islam Ahmadiyyat in Taiwan, and this humble one carried out Tabligh tours in Taiwan. Connections with local religious and educational institutions were established, and lectures on Ahmadiyyat were delivered. We were blessed with the opportunity to deliver introductory lectures on Islam Ahmadiyyat at Fo Guang Shan, the largest Buddhist center in Taiwan, and at the Tzu Chi Foundation, Taiwan's largest charity organization. Additionally, we reached out to centers of Buddhism, Taoism, and Confucianism located in Tainan, and eventually held lectures there.

In July 2023, the Jamā'at was established officially, with Adeel Ahmad Khan appointed as President of Jamā'at Taiwan.

Jalsa Salana, Taiwan

On 27 May 2023, the Ahmadiyya Muslim Community in Taiwan discussed organizing its first Jalsa Salana and expanding Tabligh activities. Hazrat Khalifatul-Masih V approved the event for 2 June 2024, appointing Adeel Ahmad Khan as the Afsar Jalsa Salana.

The event began with flag hoisting by Dr. Sheng Her, Deputy Chief Director of the Tzu Chi Foundation.

The opening session included speeches on the life of Prophet Muhammad (may peace and blessings of Allah be on him), and global peace, "World at Crossroads: Seeking Peace in Times of Turmoil," highlighting the efforts of Hazrat Khalifatul-Masih V. Dr. Rey Sheng Her, in her speech, proposed collaborative work and invited the Jamā'at to visit their headquarters.

The first session was held which was managed by Lajna Ima'illah. In the second session speeches on Laozi's biography, Ahmadiyya Khilafat: Patron of Global Peace, and Jalsa Salana's Blessings. The research scholar, Mrs. Amat-ul-

Kafia, introduced the Jamā'at in the Taiwanese language. Professors Stefany Kevin and William Shih congratulated members of the Jamā'at for the successful event and expressed their desire to attend future Jalsas.

At the conclusion of Jalsa

Salana Taiwan, a special message from Hazrat Khalifatul-Masih V was presented to the audience. Hazrat Khalifatul-Masih V highlighted the spiritual significance of Jalsa Salana and the responsibilities of attendees. Hazrat Khalifatul-Masih V urged adherence to the

Conditions of Bai'at, loyalty to the country, and active participation in Tabligh. Stressing the importance of Ahmadiyya Khilafat, he advised regular listening to Khalifa's sermons for spiritual advancement. (Anis Reis, President Ahmadiyya Jamā'at Japan)

Ahmadiyya Muslim Community holds the 27th Jalsa Salana at Mahmud Mosque in Kababir, Haifa emphasising justice and peace



The Ahmadiyya Muslim Community gathered at Mahmud Mosque in Kababir, Haifa on 4 July 2024, for the 27th Jalsa Salana. The theme was “And Allah calls to the abode of peace.” Muslims, Jews, Druze, non-religious individuals, and Buddhists participated.

In his address, Amir Ahmadiyya Jamā'at Kababir spoke about the prophecies in the Holy Quran and the teachings of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) regarding the future of Islam. He

highlighted the Jamā'at's belief in Hazrat Mirza Ghulam Ahmad (may peace be on him) of Qadian as the Promised Messiah and Mahdi destined to restore true Islamic values in the modern era. Touching upon themes of justice and moderation, the Amir underscored the shared principles of Islam and Judaism, which advocate against excessive punishments and emphasize divine justice. He cautioned against the illusion of perpetual power, urging nations to pursue peace through mutual respect and understanding.

Dr Uriel Simonsohn, a professor at Haifa University, contributed insights into the historical coexistence of Jews under Muslim rule, citing Jewish scholars who acknowledged the freedoms and advancements during that period.

The event was attended by dignitaries including the Mayor of Haifa, who praised the Ahmadiyya Muslim Community's efforts during challenging times. (Reported by Al-Hakam on 4 July 2024)

Remembering Laeeq Ahmad Butt of Detroit (1939-2024)



Laeq Ahmad Butt was born in Nairobi, Kenya in November 1939 and migrated to the USA in 1970. Upon his arrival in Detroit, he felt the need for a local Jamā'at and contacted some local Ahmadis to form the first Jamā'at in Detroit in 1971. He was the first finance secretary. In 1975 a building in Detroit was bought to use as a mosque, later called Bait-ul-Muzaffar.

On the day Dr. Muzaffar was martyred in August 1983, a Molotov cocktail was thrown at his house, which did not ignite (Al-Hamdu Lillah). After the Mosque was put on fire, Laeeq Butt spearheaded and managed to rebuild the mosque. Not only did he organize the repairs of the old mosque, but he also played a pivotal role in building Mahmood Mosque in Rochester Hills along with his sons Shehzad Butt and Amir Butt. He remained the local property secretary of the Detroit Jamā'at for many years and was an active member of the Jamā'at throughout his life. He would enthusiastically participate in all Jamā'at programs and was fond of reciting the poetry of the Promised Messiah (may peace be on him) and Khulafa.

Although he was born in Nairobi, he was fluent in Punjabi and Urdu. He served as Za'im Ansar, general secretary, property secretary, and Na'ib President of Detroit. He was 84 when he passed away. He leaves behind his wife and two sons Shazad and Amir Butt, two grandsons, and three granddaughters.

He had a profound love for Jamā'at members and used to invite many members for BBQs and outings.

I enjoyed his company many times while traveling for national Ijima and fishing trips locally. President Detroit said during his funeral that every brick and stone in the mosque has his imprint. May Allah have mercy on his soul. Amen. (Pervaiz Khan (Detroit, MI))

News of Interest

2.6 Million Die Annually Due to Alcohol The World Health Organization (WHO) reports

The Dawn News published on 26 June 20124:

The World Health Organization (WHO) reports that 2.6 million die annually due to alcohol. Though the death rate decreased slightly in recent years, it remained "Unacceptably High." The report says that nearly one in twenty deaths all over the world each year, through drunk driving, alcohol-induced violence and abuse, and a multitude of diseases and disorders. Alcohol consumption in 2019 accounted for 4.7 % of all deaths, three-quarters of which were men. Substance use severely harms individual health, increases chronic disease risk, the mental health conditions, and tragically results in millions of preventable deaths every year. Drinking is linked to a slew of health conditions that include cirrhosis of the liver and some cancers.

Activities And News Of The Ahmadiyya Muslim Community

Hameed Karamat, brother of Nasir Karamat, Secretary of Trade and Industry, Los Angeles, passes away



Hameed Karamat of the UK Jamā'at and brother of Nasir Karamat, Secretary of Trade and Industry passed away on 30 June 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was ninety years old. He was the father of Nadeem Karamat, Muzaffar Karamat, Tayaba Ijaz, and Khalid Karamat and was the uncle

of Fahad Karamat (Torrance Halqa - Bakersfield), Saad Karamat of Virginia, Mehr Karamat (OC Halqa -Irvine), and brother-in-law of sister Sarah Karamat.

He devoted many years of his life working in the office of Hazrat Khalifatul-Masih V (may Allah be his Helper). [President Los Angeles]

Muhammad Asghar, the father of Waqas Asghar (President Willingboro Jamā'at), passes away in Rabwah

Muhammad Asghar passed away in Rabwah, Pakistan on 4 July 2024. He was the father of Waqas Asghar, President Willingboro Jamā'at. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was a Musi and served Ahmadiyya Jamā'at in various capacities throughout his life including as Qa'id Majlis, Sadr, and Amir Jamā'at. He also had the honor of being imprisoned for his faith (اسیرِ راہِ مولا) multiple times

throughout his life.

He was a very brave and courageous person. He was instructed by Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) not to leave his village and face the opponents of the Jamā'at. He fulfilled these instructions with dedication and bravery.

Muhammad Asghar is survived by his wife Aziza Siddiqi, and three sons, Waqas Asghar (serving as President Willingboro Jamā'at), Nasir Mahmood (Serving as

President Russelheim Jamā'at Germany), Muhammad Basharat (Missionary serving as a teacher in Jāmi'a Ahmadiyya Rabwah), and three daughters, Maria Sadaf, Sadia Sadaf, and Alia Sadaf.

It is humbly requested to pray for the Maghfarat and an elevated station of the departed soul and for the patience, steadfastness, and solace of the bereaved family members. (Mukhtar Ahmad Malhi, National General Secretary, USA)

CT Jamā'at Tabligh Billboards



(Saeed Mustafa Connecticut-CT)

South Virginia Jamā'at attends the 56th Annual Prince William Independence Day Parade



July 4th commemorates the ratification of the Declaration of Independence and the establishment of the United States of America. Each year, Prince William County hosts its annual Independence Day parade in Dale City, offering a chance for the community to come together and celebrate. This year marked the 56th annual parade, a testament to the county's enduring spirit and tradition.

In the early morning, members

of the Ahmadiyya Muslim Community, including Atfal, Khuddam, and Ansar, gathered to participate. They proudly carried a large banner displaying the community's motto: "Love for All, Hatred for None," alongside promoting the "Muslims for Peace" campaign.

Despite the mid-90s temperatures, the participants' enthusiasm remained high and they enjoyed the festivities. A notable highlight was the Sikh Center of

Virginia, led by Davinder Singh, who distributed over 2,000 cold water bottles to parade attendees. This gesture of kindness and interreligious harmony was warmly received, showcasing the unity and cooperation between different faith communities. Davinder Singh is a long-time friend of Masroor Mosque, regularly participating in the annual Interfaith Iftar Dinner held during Ramadan.



Following the parade, a Family Fun Day was organized, featuring various stalls and booths for community members to enjoy. Masroor Mosque's stall was centrally located, attracting significant attention. The Ahmadiyya Muslim stall displayed banners highlighting Quranic teachings on peace and justice, as well as books such as "World Crisis and Pathway to Peace" and "True Justice and Peace" by Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper). For

those interested in learning more about Islam, "The Philosophy of the Teachings of Islam" by Hazrat Mirza Ghulam Ahmad, Promised Messiah and Mahdi (may peace be on him), was also available.

The stall drew many visitors, including a resident who realized during a conversation with the Tabligh team that he had previously visited Masroor Mosque for blood drives. This interaction highlighted the mosque's ongoing community engagement and the positive impact

of its outreach efforts.

The 56th annual Independence Day parade in Dale City was more than just a celebration of national pride; it was a showcase of community spirit, interfaith harmony, and mutual respect which highlight the true values that the United States of America was founded upon. (Report by Zeeshan Ahmad, Secretary Publication South Virginia Jamā'at)

Majlis Ansarullah USA Southwest Region holds the 21st Regional Ijtimā 2024 at Baitul Hameed Mosque, Chino, California

Majlis Ansarullah USA Southwest region held the 21st regional Ijtimā 2024 at Baitul Hameed Mosque on 5 May 2024. Muhammad Ahmad, Nai'b Sadr Saf Dom represented Sadr Majlis in the Ijtimā.

The total attendance was 125, with representation from Tucson, Phoenix, Las Vegas, and Los Angeles including San Diego.

After the recitation and pledge, Nazim-e-'Ala welcomed the guests. This was followed by a brief

address by our missionary Mahmood Kause in which he reminded our responsibility.

The second session was the workshop "We are in it together" which lasted for an hour and a half. This was professionally conducted by Nai'b Sadr Saf Dom. Received very positive feedback from members, only concern was the rather large size of groups for discussion (10-12 members per group). After enjoying the snacks & tea, members returned for educational

competitions.

Sports competitions were also held where thirty-five Ansar participated in cricket, volleyball, and tug-of-war events



In the third session, there were three interactive presentations:

How to control anger

Nasir's Responsibility - "Increase in our Worship."

Attached to the Rope of Allah

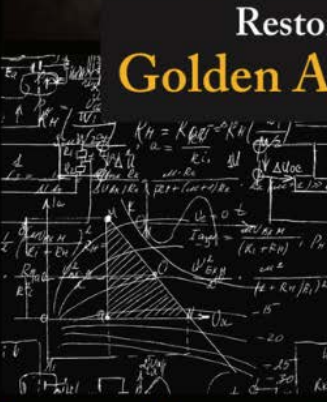
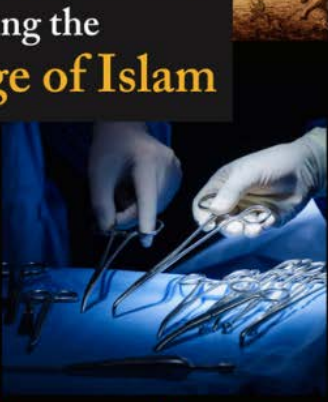
In the final session, Qa'id Tarbiyyat missionary Tariq Mahmood Malik delivered a speech on the Tarbiyyat and Tabligh activities which was followed by prize distribution. The concluding speech was delivered by Nai'b President Muhammad Ahmad in which he reminded the pledge that we all took at the hand of Hazrat Khalifatul-Masih V (may Allah be his Helper) last year during the UK/USA Ansarullah National Ijtimā 2023. (Faheem Ahmed (Nazim-e-'Ala SW region, Majlis Ansarullah USA-Edited from Ansar Connection, vol. 11, No. 8, 24 June 2024)

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STUDENTS

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Over Nine Thousand Gathered For The Annual Convention

A Brief Report on the 74th Annual Convention of the US

Qudrat Ullah Ayaz, Milwaukee Wi

The Annual Convention of the Ahmadiyya Muslim Community, USA was held at the Greater Richmond Convention Center (GRCC) in the historic city of Richmond, Virginia from June 28 to June 30, 2024. Two big halls were earmarked for gents and ladies separately. Nine thousand five hundred and eighty-three attended the convention including five hundred twenty-seven international and two hundred twenty-seven non-Ahmadi guests. More than seven hundred and fifty volunteers served the participants of this sacred gathering in different capacities. The proceedings of the convention were televised by MTA8, USA which was viewed by more than thirty-five thousand.

The Opening Session

Dr. Mirza Maghfoor Ahmad, Amir Jamā'at USA hoisted the flag (Liwa-e-Ahmadiyyat) before the start of the opening session of the Annual Convention.

The opening session started with the recitation from the Holy Qur'ān by missionary Sulman Tariq, Mr. Khalid Minhaas read in a melodious voice some couplets from the poetry of the Promised Messiah, peace be on him.

Dr. Mirza Maghfoor Ahmad read a message from Hazrat Khalifatul-Masīḥ V (may Allah

support him with His mighty help) both in English and Urdu. Hazrat Khalifatul-Masīḥ reminded the Jamā'at of two purposes of the Promised Messiah, peace be on him for which he was sent by the Almighty God. Firstly, to exhort mankind to fulfill the rights of Allah and secondly, to fulfill the rights of His creation. Then he led a silent prayer. The message of Hazrat Khalifatul Masīḥ V appears in this issue of the Ahmadiyya Gazette USA.

After the inaugural remarks by Amir Jamā'at, three speakers delivered speeches. Dr. Sahibzada Usman Latif, on "Run Towards Allah to Save Yourself." Dr. Madeel Abdullah spoke on "The Holy Prophet (may peace and blessings of Allah be on him) and the Jews of Medina" and Dr. Bilal Rana on the topic "Ideal Parents: Models of Righteousness."

Second Day Morning Session

The first session of the second day was chaired by Dr. Hamid-ur-Rahman, Na'ib Amir, Ahmadiyya Muslim Community, USA. There were five speeches delivered on the following topics.

1. History of Ahmadiyyat in America 1948-1965 by Missionary Yahya Luqman.

2. Gender Identity: "Follow the Nature Designed by Allah" by Irfan Chaudhry.
3. Shuhada': Epitomes of Courage and Bravery by Nasirullah Ahmad.
4. Marrying Outside The Jama'at: "Although She May Please You" by Ousman Mbowe.
5. The Stance of the Promised Messiah (may peace be on him) on Jesus in India by Anwer Mahmood Khan.

Second Day Afternoon Session

The second session of the second day was chaired by Falahud Din Shams, Na'ib Amir, Ahmadiyya Muslim Community, USA. Habeeb Shafeek delivered a speech on Building Sustainable Peace: Saving Humanity Amidst Grave Conflict.

More than 200 non-Ahmadi guests from other religions and organizations were specially invited. Mr. Amjad Khan, National Secretary of Public Affairs introduced guests. Some of them delivered short speeches. The speakers appreciated the efforts of Jamā'at Ahmadiyya in bringing peace at the international level. Almost all guests spoke highly about the slogan of the Jamā'at, "Love for All, Hatred for None." The following

addressed the audience:

- Hon. Sam Rasoul, Member, Virginia House of Delegates
- Hon. Lashrecse Aird, Member, Virginia State
- Hon. Marcia Price, Member, Virginia House of Delegates
- Hon. Joshua Cole, Member, Virginia House of Delegates
- Mr. Josh Paul, Former Director, US State Dept. Bureau of Political-Military Affairs
- Hon. Steve Schneck, Chairman, US Commission on International Religious Freedom

Concluding Session

The third day started with the recitation from the Holy Qur'an and was chaired by Mirza Maghfoor Ahmad, Amir Jamā'at USA. The students who excelled in academic activities were awarded medals and prizes. On this occasion 'Alam-e-In'ami of Atfāl-ul-Ahmadiyya, Khuddām-ul-Ahmadiyya, and Anṣārullāh were presented to auxiliaries. Detroit Jamā'at received two 'Alam-e-In'ami. (Atfāl-ul-Ahmadiyya and Anṣārullāh). Oshkosh Jamā'at received Khuddām-ul-Ahmadiyya 'Alam-e-In'ami.

The first speech of this session was delivered by Syed Adil Ahmad on the topic "Khilafat—Following the Imam." The second speech was delivered by Azhar Haneef, Na'ib Amīr Jama'at USA on the topic, "The Righteous will Inherit the Land." The third speech was delivered in Urdu by Syed Shamshad Ahmad Nasir on "Zikr-e-Habib: Akhlaq-e-Ahmad."

In his concluding address, Dr. Mirza Maghfoor Ahmad, Amir Jamā'at USA explained beautifully the saying of the Promised Messiah, peace be on him, "They have made worldly Prestige and Power their

God, the real God is hidden and the true God is being disrespected." The Promised Messiah (may peace be on him) explains the task for which God has appointed him. He says:

I should remove the malaise that afflict the relationship between God and His creation and restore the relationship of love and sincerity between them through the proclamation of truth by putting an end to religious conflicts. I should bring about peace and manifest the Divine varieties that have become hidden from the eyes of the world. I am called upon to demonstrate spirituality which lies buried under egoistic darkness. It is for me to demonstrate by practice and not by words alone the divine power that penetrates a human being and is manifested through prayers or attention. Above all, it is my task to reestablish in people's hearts the eternal plant of the pure and Shining Unity of God which is free from every impurity of polytheism and which has now completely disappeared. All this will be accomplished not through my power but through the power of the Almighty God who is the God of Heaven and Earth."

Mirza Maghfoor Ahmad appreciated the services of volunteers who devoted their time and energy to holding the Jalsa successfully. In the end, he led silent prayers ending the three-day proceedings of Jalsa Salana, USA.

Ladies' Session

Lajna Imā'illāh, USA held two separate sessions on the second day of the 74th Annual Convention, USA. The Talent Awards / Nāsirat Recognition – Holy Qur'an Competition ceremony was also held. All five speeches on the following topics were delivered by members of Lajna Imā'illāh, USA.

1. The Sahabiyat: Female Companions of the Holy Prophet (may peace and blessings of Allah be on him) in

Urdu by Amtul Rehman Ahmad.

2. The Sahabiyat: Female Companions of the Holy Prophet (may peace and blessings of Allah be on him) in English by Bushra Mirza.
3. Why I Embraced Ahmadiyyat by Anaya Espy.
4. Materialism and Faith by Dhiya Tahira Bakr, Sadr Lajna Imā'illah USA. She also welcomed new members to Ahmadiyyat.

Special Programs:

Rishta Nata Booth

Rishta Nata Department of AMC, USA held events at the 74th Jalsa Salana, USA. They arranged two programs "Meet and Greet" and "Marriage in Islam." A total of 190 families pre-registered for the event and 94 participated (47 family meetings total).

Wāqifin-i-Nau program for boys and girls

Wāqifin-i-Nau program for boys and girls was held separately in men's and ladies' marquees during Jalsa breaks.

Exhibition:

An exhibition was arranged at the Greater Richmond Convention Center (GRCC), which displayed historical pictures of Khulafā and different special events of the Jamā'at.

Many posters of mosques, missionaries, and Amirs USA were displayed. There were posters of early Ahmadi Muslim Americans like Muhammad Abd-ul-Haqq—Charles Francis Sievwright, Mirza Hasan F.L. Andersen and Dr. George Baker of Philadelphia. The first missionary to the US, Hazrat Mufti Muhammad Sadiq was also displayed along with other missionaries to the US.

AMI Bookstore:

The Isha'at Department of AMC, USA arranged a bookstall with the help of amibookstore.us

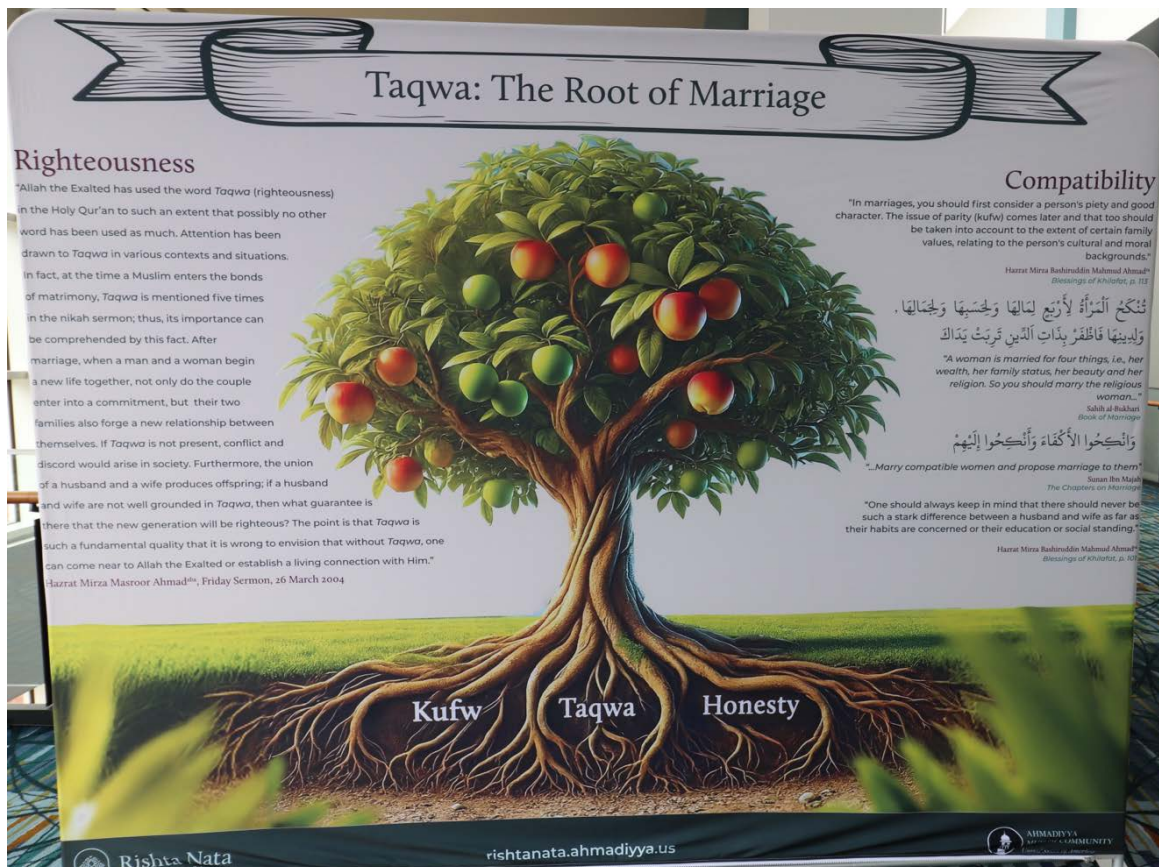
which displayed the latest published books of the Jamā'at Ahmadiyya International for sale and viewing.

Ahmadiyya Bookstore displayed the Holy Qur'ān, books of the

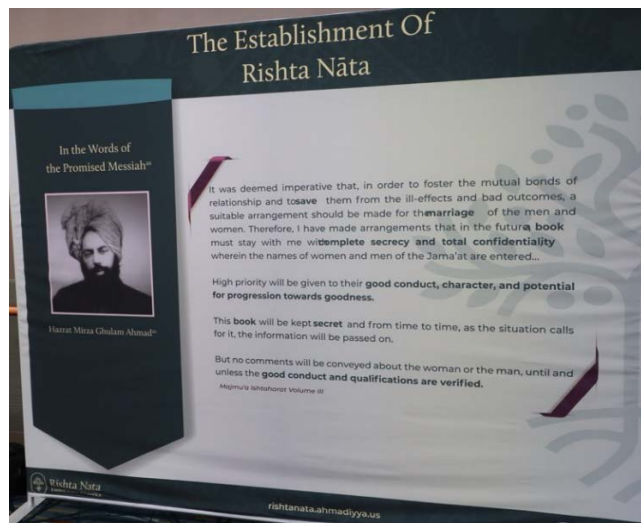
Promised Messiah, Khulfa, and companions of the Promised Messiah.

Activities of Rishta Nata Department at 74th Jalsa Salana USA

Ahsan M. Khan, National Secretary Rishta Nata USA



Rishta Nata Department of AMC, USA held events at the 74th Jalsa Salana, USA held in Richmond, Virginia.



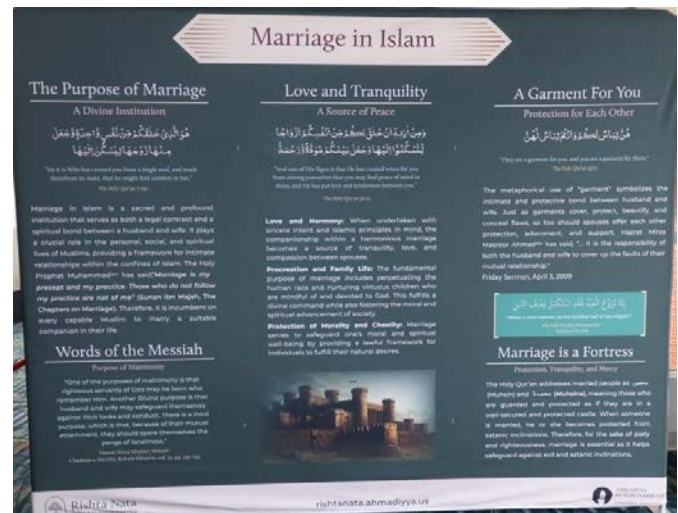
The Rishta Nata Department was allocated a vast section on the 2nd floor of the Convention Center opposite the ladies' Jalsa Gah. Several private meeting rooms were set up in conference rooms for families to meet one another. Ladies accessed the area from a long corridor on the second floor and men accessed the area from the first floor by checking in at the men's Rishta Nata booth and then coming up an escalator to meet their families. Several volunteers, both male and female, from the Rishta Nata team escorted the families to the meeting rooms.

Two months before Jalsa, a registration portal was set up and families from around the country were invited to register themselves (or their sons/daughters) for the Jalsa "Meet and Greet." The Rishta Nata team then proposed matches based on profiles and families were contacted about the prospective meeting. If both parties were agreeable, then a designated time slot was

allocated for the families to meet in the private meeting rooms in the Rishta Nata area. A total of 190 families pre-registered for the event and 94 participated in a meeting (47 family meetings total). This was more than double the activity level from last year's Jalsa Salana. Privacy was maintained throughout the meeting. Several additional registrants were offered meetings but declined for various reasons. The policy of the Rishta Nata department is to hold only one meeting per family during Jalsa, so those families who did not have a meeting, or those families who declined to engage in further talks after their meeting at Jalsa, are actively being helped for potential meetings with other families at a future time.

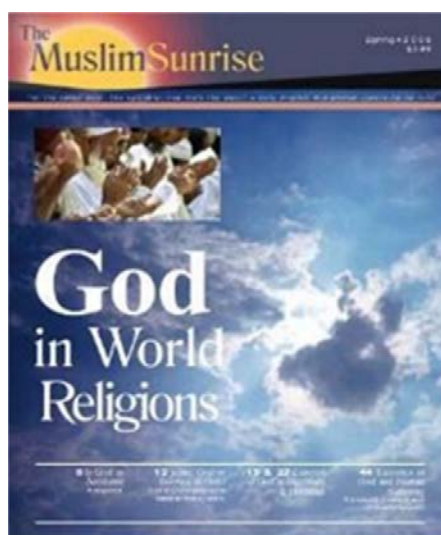
In addition to the “Meet and Greet” program, for the first time, the Rishta Nata Department hosted an exhibition, titled “Marriage in Islam.” This exhibition, set up adjacent to the “Meet and Greet” rooms, showcased the Islamic teachings on marriage through large posters, interactive audio and video presentations and a lounge. Each station of the exhibition intended to highlight a specific aspect of matrimony. These included the purpose of marriage, the importance of prioritizing righteousness in match selection, the method of performing the Istikhara prayer, the teachings of the Holy Prophet (may peace and blessings of Allah be on him) and the Promised Messiah (may peace be on him) on marriage, and the sacred relationship between husband and wife in matrimony. Some of the unique aspects of the exhibition were a station where viewers could listen to the Istikhara prayer, an iPad tablet station where viewers could select videos of Hazrat Khalifatul-Masih (may Allah be his Helper) on different topics about marriage, a reading lounge where a variety

of books on marriage published by the Jamā‘at were available to browse, and an exhibit on the teachings of the blessed wife of the Promised Messiah, Hazrat Aman Jan (may Allah be pleased with her) on the relationship of husband and wife.



All Lajna Jalsa participants were granted access to the exhibition throughout Jalsa, except on Saturday evening when the exhibition was open exclusively to men. The exhibition material is also viewable online at rishtanata.ahmadiyya.us/exhibition.

Over thirty members of the Rishta Nata team helped in the planning, set-up, and operations of the “Meet and Greet” and Exhibition this year. All in all, both the exhibition and family meetings were well-received by Jalsa participants, by the Grace of Allah.



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أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His servant?

39 [Az-Zumar] : 37

Run towards Allah to Save Yourself

Speech At 74th Jalsa Salana USA

Sahibzada Usman Latif

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ۔
وَأَنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ
يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ

And call not, beside Allah, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers. And if Allah touch thee with harm, there is none who can remove it but He; and if He desire good for thee, there is none who can repel His grace. He causes it to reach whomsoever of His servants He wills. And He is the Most Forgiving, Merciful. (10[Yusuf]: 107-108)



And call not, beside Allah, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers. And if Allah touch thee with harm, there is none who can remove it but He; and if He desire good for thee, there is none who can repel His grace. He causes it to reach whomsoever of His

servants He wills. And He is the Most Forgiving, Merciful. (10[Yusuf]: 107-108)

Times are dangerous. Times are perilous. Times are precarious. Natural disasters and pandemics have wreaked havoc across the globe, killing millions and affecting billions directly or indirectly. Threats of geopolitical, ethnic, religious, or regional conflicts escalating into a full-blown nuclear catastrophe are looming over mankind. From the eternal hotspot of conflict in the Middle East to the perceived peaceful and calm Europe no place is devoid of conflict and war.

The sensitivity of all these

issues is perceived and understood individually by the intellectuals and the wise and the analysts and the commentators but they fail to thread this all into a common theme and they fail to put this all onto one canvas to make sense of it. The focus has always been on addressing that one particular issue and not on addressing the root cause.

And yet among all this chaos, uncertainty, and global unrest, we hear one voice—one voice of reason and one voice which not only identifies issues but also offers solutions. This voice not only warns the global community of the imminent dangers but also proposes corrective measures to ward off the

impending doom.

And this very voice is that of our beloved Imam of the time, the Khalifa of the age and the only divinely guided leader of the world in the form of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper). And the remedy, the solution for all the turbulence and uncertainty proposed by His Holiness is best summarized as **Fa-Firroo Ilallah – Run towards Allah to save yourself.**

And this my friends is the topic for my today's speech.

Amir Sahib and my dear Jamā'at members, the challenges of the world are not unique and mankind has been tested repeatedly throughout history but the remedy Firroo Ilallah is also time-tested and proven.

The natural calamities are a direct cause of distancing from Allah.

کوئی آفت زمین پر پیدا نہیں ہوتی جب تک آسمان سے حکم نہ ہو اور کوئی آفت دور نہیں ہوتی جب تک آسمان سے رحم نازل نہ ہو سو تمہاری عقلمندی اسی میں ہے کہ تم جڑ کو پکڑو نہ کہ شاخ کو۔ تمہیں دوا اور تدبیر سے ممانعت نہیں ہے مگر اُن پر بھروسہ کرنے سے ممانعت ہے۔ اور آخر وہی ہو گا جو خدا کا ارادہ ہو گا۔

No calamity visits the earth until there is a command from heaven, and no affliction is alleviated until mercy descends from heaven. So, you would be wise to take hold of the root rather than the branch. You are not prohibited from having recourse to the necessary means and appropriate remedies, but you are forbidden to rely upon them. Ultimately, the will of God will prevail. (Noah's Ark, p. 22, Islam International Publications, UK)

Why do we think that the devastations caused by Hurricane Katrina were due to the failure of weak levees now when that was not

the case for the flooding back at the time of Noah (peace be on him)?

Why do we think that the tornadoes are becoming fiercer now due to some global geothermal phenomenon when that was not the reason back at the time of the Hazrat Huud (peace be on him)? And yes, the reasons for the disasters can be rationalized by science and logic in an educated manner and they should be but who was saved at the time of those disasters and how some of the disasters were avoided is the key.

Wasn't Allah true to His promise of saving Hazrat Nuh (peace be on him) and his companions - the believers who got on to the ship at the time of the worst flood that the earth had ever seen because they ran towards Allah and the ones who did not seek refuge with Allah including Hazrat Nuh (may peace be on him) own son drowned in the flood.

Wasn't Hazrat Shu'aib (may peace be on him) the one who survived the fiercest of the earthquakes because he entrusted in Allah while the people of Madyan or as referred to as "Ashab al-Aikah" The Worshippers of a Tree perished in the rubble caused by the quake (11[Hūd]:95-96)

And from among the people of Ād one of the strongest civilizations of its time, who survived the screaming violent windstorm or tornadoes at the time of Hazrat Hūd (peace be on him) (26 [Ash-Shu'arā]: 124-140. 69 [Al-Hāqqah]: 6-8)

And what happened to the people of Thamud? Didn't only Hazrat Salih (may peace be on him) and a few people who believed in Allah survive the complete destruction of the once great civilization of Thamud (26[Ash-Shu'arā]:141-159)

And the catastrophe of the rain of rocks that destroyed the once-thriving city of Sodom at the time of

Hazrat Lot (peace be on him). Of course, the ones who ran toward Allah were the ones who survived. (Tafsir-e-Kabir [Urdu], vol. VII, p. 408)

And at the time of Hazrat Moses (peace be on him) who survived when Allah says

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ
وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُّفَصَّلَاتٍ
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ

Then We sent upon them the storm and the locusts, and the lice, and the frogs, and the blood – clear Signs, but they behaved proudly and were a sinful people. (7[Al-A'rāf], Verse 134)

And let's look at the perfect example for the entire mankind in the form of our Holy Prophet Muhammad (peace and blessings of Allah be on him). Didn't the meek and the feeble and the few and those devoid of worldly resources surrounding the Holy Prophet Muhammad (peace and blessings of Allah be on him) survive the hardships of Shi'b Abi-Talib and the atrocities carried out by the Meccans and the wars inflicted upon them by the mighty enemies and yet came out victorious because they had their bond with Allah. The more they were tested the more they rushed towards Allah, the more they pushed to the wall the more they bowed down before their Lord and the more they were persecuted the more they enhanced their relationship with their Creator and the world saw that who came out successful at the end – of course, the ones who had learned from their master the Holy Prophet Muhammad (peace and blessings of Allah be on him) who taught them

فَفِرُّوْا إِلَى اللَّهِ ۖ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ

Flee ye therefore unto Allah. Surely, I am a plain Warner unto you from Him. (51[Adh-Dhariyat]: 51)

More recently they survived the epidemic of Plague which ravaged

across the subcontinent at the time of the Promised Messiah (peace be on him) after he received the glad tiding from Allah that *Inni Uhafizo Kulla man fiddar*.

Only those who ran towards Allah were the ones who were saved. Only those who sought refuge in the spiritual house of the Promised Messiah (may peace be on him) were the ones who survived even without vaccination and not even a single case of Plague was reported in Qadian.

ہے سرراہ پر کھڑا نیکوں کی وہ مولیٰ کریم
نیک کو کچھ غم نہیں ہے گو بڑا گرداب ہے

The Benevolent Master stands at the roadside for the righteous;

The righteous have nothing to fear from the terrible storm.

کوئی کشتی اب بچا سکتی نہیں اس سیل سے
حیلے سب جاتے رہے اک حضرت تواب ہے

No boat can save you from this flood;

Every scheme has failed, and there remains only the One Who is Oft-Returning with compassion-

So my friends when Allah says

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

Translation: And thou shalt not find any change in the law of Allah (48[Al-Fath]:24)

So why should we try to find any new remedies, why should we expect any other path to salvation than what has been tried and tested from time immemorial?

If we agree that times are challenging, then let's go back to what has worked before. Firroo ilallāh – Firroo ilallāh. Run towards Allah to save yourself. So are the times challenging.

Let's see what Allah Ta'ala says in the Holy Qur'an:

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا

بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

زمانے کی قسم۔ یقیناً انسان ایک بڑے گھائلے میں
ہے۔ سوائے ان لوگوں کے جو ایمان لائے اور نیک
اعمال بجالائے اور حق پر قائم رہتے ہوئے ایک
دوسرے کو حق کی نصیحت کی اور صبر پر قائم رہتے
ہوئے ایک دوسرے کو صبر کی نصیحت کی۔

By the fleeting Time, Surely, man is in a state of loss, except those who believe and do good works, and exhort one another to accept truth, and exhort one another to be steadfast. (103[Al-'Asr]: 2-4)

So, is the current time challenging? Let's see what our beloved Imam Hazrat Khalifatul-Masih V (may Allah be his Helper) has recently said. While addressing a peace symposium he identified the current global turmoil and said:

"Everywhere you see, there are atrocities, there are cruelties, brutalities happening – whether it is being done by the big powers to the poorer nations, or whether it is within the nations, within the Muslim Ummah or even small countries.

Everywhere there is chaos.

While referring to the stronger nuclear arsenal of the countries these days Hazrat Khalifatul-Masih V said:

"If there is a nuclear war, we will not only be destroying the world today, but we will also be leaving behind a lasting trail of destruction and misery for our future generations."

On another occasion in reference to the outlook of the world after the Covid pandemic, Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

"Even though it may return to normal, the economic state that has developed after the

coronavirus pandemic will have consequences for the world....

Hazrat Khalifatul-Masih V (may Allah be his Helper) said, "I feel that it is quite possible that a war or a conflict could break out after this pandemic of coronavirus ends.

(Hazrat Mirza Masroor Ahmad, The Ahmadiyya Khalifa had warned the world of the nuclear devastation. Al-Hakam, 9 January 2022)

Our beloved Imam, in conjunction with the practices of the Promised Messiah (peace be on him), has not advised against the current treatment guidelines and precautions like social distancing and masking during COVID-19 and the use of vaccination against the infection. He has even gone forth and advised homeopathic remedies both against the virus and even against the disastrous effects of radiation in case of a nuclear catastrophe but has emphasized that the actual remedy is in fact, **Firroo ilallāh**.

We are living in an era where a claimant to the much-awaited status of Promised Messiah has proclaimed his appointment and has foretold the world regarding various earthquakes, floods, and world wars as a sign of his truthfulness. It is incumbent upon us to not overlook any of the torments and trials as mere coincidences and must get our acts together

The Promised Messiah (peace be on him) says:

"O Europe! You are not safe! And O Asia! Neither are you secure! And O dwellers of Islands! No artificial "God" will come to your aid. I see cities falling and habitations in ruin. That One and Unique God remained silent for a long. Abominations were committed before His eyes and still, He remained

silent. But now He shall reveal His countenance in an awe-striking manner. [Haqīqat-ul-Wahy (The Philosophy of Divine Revelation) p. 328, Islam International Publications, UK (2023)]

The Promised Messiah (peace be on him) further says,

“The age of Nuh [Noah] shall appear before your eyes, and you will witness with your own eyes the incident of the land of Lut [Lot]. But God is slow to wrath. Repent so that you are shown mercy. He who abandons God is a worm, not a man; and he who does not fear Him is dead, not alive.” [Haqīqat-ul-Wahy (The Philosophy of Divine Revelation) p. 328, Islam International Publications, UK (2023)]

So, does repentance work? Can repentance help avoid a catastrophe? Let’s put this to the test through the lessons of history. In the 5th of the twelve books of the Old Testament, it is narrated:

Hazrat Yunus (peace be on him) reached Nineveh, a very large city of over 120 thousand people and spanning over 15-20 miles and the capital of the Assyrian Empire whose people were cruel and wicked and had invoked Allah’s displeasure. He declared Allah’s decree ‘In forty days Nineveh will be demolished’! When the word reached the king of Nineveh, he got up from his throne, took off his royal robe, put on sackcloth, and sat in ashes. Then he issued a decree in Nineveh: By order of the king and his nobles: No man or beast, herd or flock, is to taste anything at all. They must not eat or drink water. Furthermore, both man and beast must be covered with sackcloth, and everyone must call out earnestly to God. Each must turn from his evil ways and from the violence he is doing. Who knows? God may turn and relent; He may turn from His

burning anger so that we will not perish.’ Then God saw their actions—that they had turned from their evil ways—so God relented from the disaster He had threatened to do to them. And He did not do it.” (Jonah 3:1-10)

Narrated By Hazrat Khalifatul-Masih IV in Dars-ul-Quran (alislam.org)

Allah Ta’ala confirms this event in the Holy Quran and says:

Why was there no other people, save the people of Jonah, who should have believed so that their belief would have profited them? When they believed, We removed from them the punishment of disgrace in the present life, and We gave them provision for a while. (10[Yunus]: 99)

So, my dear friends who would rather like to be – like the people of Ād or Thamud or Sodom who tasted the wrath of Allah or instead like the people of Nineveh who averted an imminent catastrophe by repentance and change of course?

Living in the current day and age, we see transgressions from Hudūdullah, or the prescribed boundaries of Allah, left and right both at a personal level and at a communal level. At a communal level, we see a lack of justice, blatant display of brute force and arrogance against the weak, trials of the faithful and the believers like the persecution of the Ahmadiyya Jamā’at, deceptions and fraud in worldly dealings and trade, sexual transgressions both in the form of relationships and orientations.

And on a personal level in the current times, we have so many distractions that lure us away from our Allah. The glitters and the sparkles of the world, the lust for power, the relentless pursuit of wealth, the insatiable desire for a promising career, the never-ending competitions with our peers and A’izza-o-Aqarib (kith and kin), the

mountainous aspirations to build the careers of our children, and the ambitions to find the unworldly rishtas (matches) for them.

And for the youngsters around us, the challenges are no less—the over-exposure to social media, global networking, online gaming, and infotainment—are all distractions and diversions from the Sirat-e-Mustaqeem (right path) to which nobody is immune. The Ru’b-e-Dajjal (awe of Dajjal) is at its peak. The question arises **How to run towards Allah?**

How to get closer to our creator and the ultimate protector to save ourselves from the worship of these worldly idols?

The answer is:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Aye! It is in the remembrance of Allah that hearts can find comfort (13[Ar-Ra’d]: 29)

So, my dear friends, let’s make a conscious effort to detach from worldly desires, connect with and sit in the company of the righteous, and indulge ourselves in the remembrance of Allah.

Every day let’s make a voluntary decision to unplug, put down our phones, disconnect our ear pods, and spend some time alone in the Company of Allah, read the Holy Qur’ān, and do Zikr-e-Ilahi and Istighfar.

The Promised Messiah (peace be on him) has precisely identified this issue and prescribed the cure. The Promised Messiah (peace be on him) says:

اپنے مولیٰ کی طرف منقطع ہو جاؤ اور دنیا سے دل برداشتہ رہو اور اسی کے ہو جاؤ اور اس کے لئے زندگی بسر کرو اور اس کے لئے ہر ناپاکی اور گناہ سے نفرت کرو کیونکہ وہ پاک ہے چاہیے کہ ہر ایک صبح تمہارے لئے گواہی دے کہ تم نے تقویٰ سے رات بسر کی اور ہر شام تمہارے لئے گواہی دے کہ تم نے ڈرتے ڈرتے دن

بسر کیا۔ دنیا کی لعنتوں سے مت ڈرو کہ وہ دھوئیں کی طرح دیکھتے دیکھتے غائب ہو جاتی ہیں اور دن کو رات نہیں کر سکتیں بلکہ تم خدا کی لعنت سے ڈرو جو آسمان سے نازل ہوتی اور جس پر پڑتی ہے اس کی دونوں جہانوں میں بیخ کنی کر جاتی ہے۔

Cut asunder from everything to turn to your Master. Turn your hearts away from the world and become wholly His; live for Him alone and, for His sake, hate every impiety and sin, for He is Holy. Let every morning bear witness that you have spent the night in righteousness and let every evening bear witness that you have spent the day with the fear of God. Be not afraid of the curses of the world, for they shall vanish before your eyes like smoke and cannot turn day into night. Fear instead the curse of God which descends from heaven and uproots its victims in both worlds. (Noah's Ark, p. 20, Islam International Publications, UK)

So, my dear Jamā'at members, let's seek Allah—the most faithful, the most trustworthy, the most compassionate and the most forgiving, the Mightiest of all, and the one who ordains all things—Allah who Himself is more eager to meet you, to embrace you, to console you and to protect you and your family, because He himself is giving you the glad tidings and the guarantee

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ ۖ
حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ

Then shall We save Our Messengers and those who believe. Thus, does it always happen; it is incumbent on Us to save believers. (10[Yunus]: 104)

In a famous Hadith, the Holy Prophet Muhammad (may peace

and blessings of Allah be on him) is reported to have said:

Allah Almighty says: Whoever draws close to Me by the length of a hand, I will draw close to him by the length of an arm.

Whoever draws close to Me the by length of an arm, I will draw close to him by the length of a fathom. Whoever comes to Me walking, I will come to him running. Whoever meets Me with enough sins to fill the earth, not associating any partners with Me, I will meet him with as much forgiveness.” (Ṣaḥīḥ Muslim 2687)

What an easy trade to make. How easy is it to reach out to Him and how convenient is it to secure ourselves, our families, and our future generations? If we become His then He himself will guide us through the labyrinths of life and guard us even while we are asleep. He would make the unseen happen for His loved ones. He would even align the elements of nature to safeguard His beloveds just like when he commanded

يُنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

‘O fire, be thou cold and a means of safety for Abraham!’ (21[Al-Anbiya]: 70)

In the end, let's be thankful that we as the members of Ahmadiyya Jamā'at which is being guided by the Khalifatullah of the age. Our beloved Imam has been guiding us and the rest of the world constantly through repeated messages. Hazrat Khalifatul-Masih V says:

It is necessary that mankind turns towards God [...] We should inform people that there is only one solution to help the situation of the world return to normal and that is for mankind to turn to Allah the Exalted and to fulfill His rights and the rights of His creation.” (Al-Hakam, 29 October 2021, Issue 189, pp. 7-9)

Dear friends, it is a matter of great joy to have the key to success

but a huge responsibility not to falter and go astray after being guided.

The Promised Messiah (peace be on him) says:

تم خدا کی آخری جماعت ہو سو وہ عمل نیک دکھلاؤ جو اپنے کمال میں انتہائی درجہ پر ہو۔ ہر ایک جو تم میں ست ہو جائے گا وہ ایک گندی چیز کی طرح جماعت سے باہر پھینک دیا جائے گا اور حسرت سے مرے گا اور خدا کا کچھ نہ بگاڑ سکے گا۔ دیکھو میں بہت خوشی سے خبر دیتا ہوں کہ تمہارا خدا درحقیقت موجود ہے اگرچہ سب اسی کی مخلوق ہے لیکن وہ اس شخص کو چین لیتا ہے جو اس کو چنتا ہے، وہ اُس کے پاس آجاتا ہے جو اُس کے پاس جاتا ہے، جو اُس کو عزت دیتا ہے وہ اس کو بھی عزت دیتا ہے۔

You are the last community of God, so practice virtue at its best. Anyone of you who becomes slothful will be cast out of the community like a foul thing and will die in regret and will be able to do no harm to God. I gladly inform you that your God truly exists. Though all are His creation, He chooses the one who chooses Him. He comes to the one who goes to Him. He bestows honor upon him who honors Him. (Noah's Ark, pp. 25-26, Islam International Publications, UK)

May Allah enable us to live up to the expectations of our beloved imam and may we hasten up in our efforts to run towards Allah to save ourselves. Āmeen

In the end, I read a couplet from Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him):

عصر بیمار کا ہے عرض لا دوا، کوئی چارہ نہیں اب دُعا کے سوا
اے غلامِ مسیح! الزمان ہاتھ اٹھا، موت بھی آگئی ہو تو ٹل جائے گی

Marrying Outside The Jamā‘at: “Although She May Please You”

Speech At 74th Jalsa Salana USA

Ousman Mbowe



There is a saying that a wise person learns from his mistakes, a wiser person learns from the mistakes of others, but the wisest person of all learns from the successes of others.

I couldn't help but acknowledge how well these words found congruence with a reminder in the Holy Qur'an when Allah says:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

Translation: Have they not traveled in the earth and seen what was the end of those who were before them? (47[Muhammad]: 11)

Marriage is a beautiful institution taught to us by Allah, with the ability to build the most beautiful and loving relationships, shape a bright future for generations that follow, and strengthen family and community

ties. However, the opposite is also true.

Hazrat Khalifatul-Mash V (may Allah be his Helper) said,

“A man and woman who lay the foundation of a family in fact lay the foundation of a society; they lay the foundation of either making a nation good or bad.”¹

To achieve the purpose behind marriage, we are reminded of a famous hadith of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) where he said:

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا
وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ
تَرَبِّتَ يَدَاكَ

“A woman is married for four things, that is, her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be losers.” (Sahih al-Bukhari, 5090)

This is because the very foundation upon which marriage is built is directly proportional to the life and success of a marriage.

And to safeguard one's faith, and the faith of one's family is the bedrock of the Islamic principles of marriage. This is almost impossible to attain without the compatibility

of the couple, and there are no stronger ties of compatibility than sharing a belief system.

It is in light of this, that Allah the Almighty taught us to supplicate,

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا فُرَّةَ
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“Our Lord, grant us of our spouses and our offspring the delight of our eyes, and make us a model for the righteous.” (25[Al-Furqan]:75)

This prayer lays the foundation and the basis for which marriage should be sought, not only to fulfill personal desires, but to find the right person with whom one would build a fortress of righteousness and a generation of those who would stand firm in the establishment of their faith.

I am from The Gambia, and my wife was born and raised in America. When we got married, the single most valuable piece of advice I got from my late father, may Allah have mercy on him, was that every couple is different, and these differences, be they major or minor, can derail a marriage. However, he said, if you and your wife make Islam, which is your common factor, as the foundation upon which you approach one another, you'll have the most beautiful and

happy marriage.

This invaluable admonition, derived from the blessed words of the Holy Prophet Muhammad (may peace and blessings of Allah be on him), has been the engine of my marriage.

Writing on this topic, Hazrat Muslih Mau'ud (may Allah be pleased with him) said, "in marriages, you should first consider a person's piety and good character. The issue of parity comes later and that too should be taken into account to the extent of certain family values relating to the person's cultural and moral backgrounds." 2

It is very unfortunate that many Ahmadi Muslims are trading such blessings, comfort, and peace of mind, for temporary enjoyment, which is glamorized, but keeps failing miserably.

Shockingly, one out of every five marriages in the USA Jamā'at in the past four years has been to someone outside the Jamā'at, and this is true for both men and women.

To their defense, it is often argued that Islam has permitted marriage to the People of the Book. And guess what, they are right!

The verse often quoted in defense of marrying outside the community, is,

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

"And lawful for you are chaste believing women and chaste women from among those who were given the Book before you..." (5[Al-Ma'idah]:6)

What is not spoken of in this verse is any form of physical characteristics of the People of the Book, but what is specifically commanded is to marry chaste women from among the people of the Book. Now ask yourselves, how many unmarried chaste and pious men and women do we have in our society, our schools, and our jobs?

The society we live in promotes indecency so much that it is nearly impossible for anyone to be chaste at any level of society.

Research from the American Psychology Association states that "between sixty and eighty percent of North American college students have had some sort of hook-up experience." 3

With this reality on the table, barely any of the regular folks on the streets qualify to become our spouses based on the Qur'anic injunctions, if that is the source of guidance for our actions.

If we would like to follow the teachings of the Holy Qur'an, then the first injunction it gives is to marry chaste women from among the believers.

Allah goes to the extent of saying that,

"...even a believing bond-woman is better than an idolatress, although she may highly please you...", and, "a believing slave is better than an idolater, although he may highly please you." (2[Al-Baqarah]:222)

Hazrat Khalifatul-Mash V (may Allah be his Helper) said,

"There are exceptional circumstances where the permission is granted to marry (outside), that is, in cases where there is a danger of evil spreading. So in such cases where there is a threat of evil spreading, it is often solved by determining what would be the lesser evil. That's the only reason why the permission is granted, however, the better and preferable thing would be for Ahmadi Muslim boys to marry Ahmadi Muslim girls and Ahmadi Muslim girls to marry Ahmadi Muslim boys. This is so that a righteous progeny is born through such communions, otherwise, it leads to further issues in the future." 4

Regarding another very important angle we often miss from the verse in the discussion, Hazrat Khalifatul-Mash V (may Allah be his Helper) explained,

"Although Allah has made it permissible for Muslim men to marry women from the 'Ahl-ul-Kitāb', He has also said that you should not marry a polytheist (someone who associates partners with God). The vast majority of Ahl-ul-Kitāb in this day and age are those who believe Jesus to be God. So, they are committing the sin of associating partners with God whilst being the people of the Book. So (if any), they should be from amongst those few Christian sects who believe in one God and believe Hazrat Isa (peace be on him) to have passed away. Otherwise, it would be the wrong thing to do." 5

Another reality is that many of us who marry someone outside, do so after dating the person because guess what, the regular person outside of this religious circle would not jump into marriage without first testing the waters; they don't know what that is like; it's just weird to them.

The same verse which teaches marriage to the people of the book continues to read,

إِذَا أَنْيَمُوا هُنَّ أَجُورُهُنَّ مُحْصَنَاتٍ
غَيْرَ مُسَفِحِينَ وَلَا مُتَّخِذِي أَحْدَانٍ

"When you give them their dowries, contracting valid marriage and not committing fornication nor taking secret paramors." (5[Al-Ma'idah]:6)

It is therefore a no-brainer that many people who take this route start off with the wrong foot anyway, violating the basic commandments of Allah the Almighty not to indulge in extra-marital relationships; hence picking a small portion of a sentence and

ignoring the rest of the verse.

While we swallow such bitter pills as we make certain decisions, do we expect our children to grow up in such environments and be guided?

Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) said,

“If someone is religious-minded, find a partner for them who is just as religious in the same way. Some degree of difference is acceptable and does not become a source of difficulty, but if there are significant differences, they create a highly challenging situation... (and) their children are also destroyed.”⁶

It is not rocket science for anyone to realize that if you raise a child in a home that has two different religious beliefs, that child has a 50% chance of guidance and 50% chance of being misguided from the outset, and that's the best case scenario.

The Promised Messiah (peace be on him) said,

“If the parents are not righteous, their children would not be pure. The piety of children requires a long line of virtues; without it, the children would be bad.”⁷

While citing some research findings Dr. Brian Collisson, an author of Psychology Today wrote,

“Religion was less important to children raised by interfaith couples... Only 30% of people raised by interfaith parents said religion was very important. If one parent is religiously unaffiliated, only 9% of their children said religion was very important.”⁸

What I found astounding was the solution proposed to this serious problem, and I found this solution to be the reality in many interfaith

couples' households; the article proposed,

“For interfaith couples who decide to have children, they may avoid cultural clashes, such as whether to attend church or which religious holidays to celebrate, by disengaging from religious practices (altogether)”⁹

It is worth remembering that the loss of one's faith and ultimately the faith of one's progeny, is the primary reason why marriage outside of one's faith is highly discouraged in Islam.

Now, granted, many who marry outside the Jamā'at may say, you know what, I don't really care, this doesn't matter to me, or this will not happen to me. And that's fine. We have the freedom to choose whatever paths we want, but no one is oblivious of the fact that our actions have consequences, and some consequences are mendable, while some may cause permanent, irreparable damage. Who we are today could be completely different from who we are tomorrow, and the wrong decisions we make today could haunt us forever.

Islam was built on the shoulders and sacrifices of converts, people who put themselves in very vulnerable and almost helpless states because they had found the truth. And to this day, every day, people from all over the world are going through the same journey, parting with their comforts, social standings, and respect, and even parting with family members, solely due to their acceptance of the truth for the sake of Allah. Many of our leaders in Ahmadiyya Jamā'at are converts, and they are one of the strongest Ahmadi Muslims today. As we participate in Tabligh every day, our only purpose is to help people find the truth and be guided as we are.

As such, no sincere Ahmadi Muslim convert should feel attacked

when this topic is discussed; there is no iota of doubt that many converts are more sincere in their faith than the majority of people who are Ahmadi Muslims by virtue of being born in it. There is therefore no distinction between a sincere convert and any other true Ahmadi Muslim.

I am a Registered Nurse by profession, and I am aware that there are horrible nurses and doctors in the field of practice. But I am not offended when people speak about horrible healthcare personnel because, in as much as they might be stating a fact, I believe I'm not in the category of those they speak about. I'd probably feel attacked if their statement was true for me.

Hence, we should not shy away from the reality that many people tell their girlfriends or boyfriends, or someone they intend to marry, that they can't marry them unless they become Ahmadi Muslims, often out of fear of societal pressure. In that case, such people convert to Ahmadiyyat precisely for marriage, not for the truthfulness of the faith, nor to practice its teachings. This has happened in my own family and in many other families, and we all know how the majority of such marriages end. Their end is often as outlined in the following research findings, which states;

“Adults in religiously mixed marriages are, by and large, less religious than their counterparts who are married to spouses who share their faith. They attend religious services less often, pray less frequently, tend to be less likely to believe in God with absolute certainty and are less inclined to say religion is very important in their lives”¹⁰

Hazrat Khalifatul-Masih (may Allah shower His mercy on him) was once asked about compromising in matters of marrying outside the Jamā'a. In

response, Hazrat Khalifatul-Masih V (may Allah shower His mercy on him) stressed that what was being asked was simply to compromise one's faith. He said,

"If you convert somebody for the sake of marriage, then their religion will only get a meaning (in relation to) the family relationship, and not to God; it has no meaning to God."

This is because actions and motives are judged by intentions, and the One Who knows our intentions admonishes us, saying,

وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ - وَاللَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ

"...And He knows what you conceal and what you disclose; and Allah knows full well all that is in the breasts." (64[At-Taghabun]: 5)

Hazrat Muslih Mau'ūd (may Allah be pleased with him) states that,

"Marriages of this kind never result in true happiness, for the intention behind them is not good. God does not need a person who enters the Jamā'at only for the sake of marriage."¹¹

There are people here today who are in a situation where they want to marry someone from their school or work. Maybe your parents know, maybe they don't; what's important is that Allah knows. And you know that Allah knows your intentions. And yet you have reconciled with yourself about what you're doing, with so many twists and turns that a theme park could make a roller coaster out of it.

If someone you know sincerely accepts Ahmadiyyat, whether they are from your school or your job, there is absolutely no problem in marrying them afterward, and they are as good an Ahmadi Muslim as anyone else sitting here today.

But if there is no sincerity in their conversion, I plead with you

not to give in to temptation and lose your faith in the process, when there are those within Allah's Jamā'at, including sincere converts, who can grow a beautiful future and family with you, who would travel the world with you, but also come to Jalsa with you, share in the thrill and rush of traveling to UK to meet Hazrat Khalifatul-Masih V (may Allah be his Helper), and celebrate Eid and the Ameen ceremony of your children together? Why trade this for a paltry price?

And to those who did marry outside the Jamā'at, it's not the end of the world; don't let some people's reaction towards you at the Mosque or Jamā'at function deter you from excelling in your faith and in goodness; be the ideal Ahmadi Muslim for your spouse and children to emulate, and pray for Allah's help. Your actions will show them what you truly stand for.

Parents, our youngsters have an ocean of hormones surging through them; you've been there, and you know how it feels. They are placed at the gates of temptations each day they go to school or work, where nearly everyone they see is in a relationship of some sort, but we expect them to be saints. When they come to you and express their desire to marry, you dismiss their requests and ask them to focus on school, or get to a certain level of earning first, and some parents would even tell their children not to discuss marriage with them until their older siblings get married first.

Has it ever occurred to you that such a dismissal could result in throwing your child into fornication? Haven't we yet realized that we sometimes play a pivotal role in the destruction of our own progeny?

When Hazrat Khadijah (may Allah be pleased with her) sought to marry the Holy Prophet Muhammad (may peace and blessings of Allah be on him), she saw a pious person and was

impressed with his integrity, personality, business acumen, and nobility of character rather than his wealth and financial stability. Why aren't parents open to such beautiful examples we all speak highly of, and why don't financially stable parents support their children through marriage while they study, and save their chastity, their faith, and their relationship with Allah? But importantly, why do we shy away from discussing marriage with our children during their formative years instead of waiting until society corrupts them? Why do we not instill in our children from early childhood that unlike the rest of society, there is no concept of dating or even play dates in Islam Ahmadiyyat? Why don't we remind them again and again that marriage is the only acceptable form of relationship we can have, but more so marriage to a fellow Ahmadi Muslim?

And to the young folks, you put in so much effort to get your degree and find your dream job, what stops you from putting in the same effort to find the gem that awaits you? Remember, no amount of "knowing" someone prior to marriage guarantees a successful marriage, otherwise the West would've had the most success in securing happy and long-lasting marriages throughout the world. But what we know is that people in the West date for years, cohabitate for years, stay engaged for years, but still have one of the highest rates of divorce¹² when they eventually get married.

Hazrat Khalifatul-Mash V (may Allah be his Helper) admonishes the young Ahmadi Muslims, saying,

"Each Ahmadi Muslim should understand that one is not an Ahmadi Muslim merely due to societal pressure or because of relationships. One should be an Ahmadi Muslim owing to being mindful of

faith. If Ahmadi Muslim young men keep on marrying girls from outside, then what happens to the Ahmadi Muslim girls? If attention is not given, Ahmadiyyat may not remain in families.”¹³

Therefore, the only true means of finding the right spouse for a happy and lasting marriage is fervent prayers to Allah as if your life depends on it, because guess what, your life truly does depend on it.

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The Holy Prophet And The Jews Of Madīnah

Speech At 74th Jalsa Salana USA

Madeel Abdullah



When the Holy Prophet (may peace and blessings of Allah be on him) migrated to Madīnah, there were 3 prominent Jewish tribes living in Madīnah among the 20+ total Jewish tribes. They were the Banu Quraiza, the Banu Nadir, and the Banu Qainuqa. The chief of Banu Nadir was a man named Huyyay; a key figure amongst the Jews of Madīnah.

Huyyay became a famous rabbi and scholar of high distinction within Madīnah. Huyyay truly loved his daughter. He loved her so much that even if his other children were present, he would still only pay attention to her.¹

This was the time when Madīnah's Jews were talking about the arrival of a man named Muhammad^{sa}, saying he might be the Promised Prophet foretold in the Torah; the prophet who would reclaim Judaism's lost status. So, as a rabbi and tribal chief, Huyyay went to see for himself.

That evening, when Huyyay returned, he was in such shock that his daughter, the one he'd pay attention to even if his other children were present - she says he didn't even acknowledge her presence.

He was asked, "Is it really him?"

Huyyay said, "Yes, by God."²

He then says,

"By God! Until our last breath, we must oppose Muhammad (may peace and blessings of Allah be on him)."³

Charter of Madīnah

At first, Huyyay's opposition took the form of public debate with Muslims, but his opposition increasingly turned to hatred.

But that enmity and hatred had no effect on Prophet Muhammad^{sa}.

Because as Madīnah's head of state, Prophet Muhammad^{sa} drafted the Constitution of Madīnah, which protected the rights of Jews and also said the Jews should "form 1 community with the believers" even though the Jews followed their own religion.⁴ Furthermore, it said to seek mutual consultation and advice from the Jews. The Jews who joined this covenant would be helped by the Muslims. The Jews would not be put to any hardship and their enemies would not be helped.

The Jewish tribes would have rights similar to those of Muslims. The Jews would keep to their own faith, and the Muslims to their own. Madīnah would be a sanctuary for both the Jews and the Muslims equally.

¹ Ibn Ishaq pp. 264; <https://www.reviewofreligions.org/9733/the-noble-wives-of-the-holy-prophetsa-hazrat-safiyyahra-part-1/>

² Ibn Ishaq pp. 264; <https://www.reviewofreligions.org/9733/the-noble-wives-of-the-holy-prophetsa-hazrat-safiyyahra-part-1/>

³ <https://www.reviewofreligions.org/9733/the-noble-wives-of-the-holy-prophetsa-hazrat-safiyyahra-part-1/>

⁴ Ibn Ishaq pp. 231-233

Now, this is huge

Because at the time, Madīnah's Jews were at war with each other. As many of Madīnah's two major Arab tribes, the Auz and Khazraj, were converting to Islam, if Prophet Muhammad^{sa} wanted, he could have further weakened the Jewish power in Madīnah.⁵

Instead, when the chief of the Jewish Quraiza tribe complained that Huyyay's tribe only paid half the blood money his tribe paid,⁶ Prophet Muhammad^{sa} changed the law so every tribe paid an equal amount of blood money.⁷

Skeptics can say this was about politics, but the fact is this was about the love of mankind and establishing peace in a society rife with war and decades of strife. In fact, the covenant makes it clear that the Prophet of Islam was determined to treat Jews with civility and kindness and to regard them as brethren.

And further proof is that Prophet Muhammad^{sa} showed affection to Jews even when people told him not to. Once, when a Jewish funeral procession passed by, he immediately stood up. When his companions protested that the deceased was a Jew, Prophet Muhammad^{sa} said,

"Was he not a human?"⁸

How can hate exist in a heart capable of such love? Today I want to show you that Anti-Semitism doesn't exist in Islam. It can't exist. The Holy Prophet taught us to love. Even in the face of extreme persecution. At the same time, we need to call out injustice wherever we see it.

The Holy Prophet was very careful not to hurt the sentiments of those around him. On one occasion a Jew came to him and complained that Hazrat Abu Bakr had hurt his feelings. The Holy Prophet summoned Abu Bakr and asked him what had transpired. Hazrat Abu Bakr explained that the Jew had started by saying that he swore by Moses whom God had exalted above the whole of mankind, and that he (Abu Bakr) had thereupon retorted by swearing by Muhammad, whom God had exalted above Moses. The Holy Prophet said:

"You should not have said this as the feelings of other people should be respected. Nobody should exalt me above Moses" (Bukhari, Kitabut Tauhid).

Our society and culture create discord and hatred in the name of freedom of speech. But look at the example of Prophet Mohammad and how he sows the seeds of love by being considerate to others. Even though the Holy Prophet did in fact occupy a higher position than Moses, but that affirmation was likely to hurt the feelings of that Jew and should have been avoided.

Banu Nadir Treason

One day, Prophet Muhammad^{sa} visited Huyyay's tribe because they owed blood money. So, Huyyay told Prophet Muhammad^{sa} to wait. But instead of collecting the blood money, Huyyay schemed with his tribe to drop a boulder on Prophet Muhammad^{sa}.⁹ Allah Ta'ala, however, informed Prophet Muhammad^{sa} of the plot and he left before anything happened.¹⁰

Any other head of state would have crushed this treason. The hate, the bloodlust, would have overwhelmed them. Even in the current code of the United States, treason is punishable by death.

Instead, Prophet Muhammad^{sa} only forced Huyyay's tribe - without any bloodshed¹¹ - to leave Madīnah. And so that day, Madīnah lined up to see Banu Nadir march through its streets on 600 camels, playing tambourines and pipes; the women wearing silk, brocade, and velvet.¹²

Banu Quraiza Treason

Studies show that the psychology of hate is basically about compensating.¹³ Think about it ... when something

⁵ [Muhammad and the Jews](#), pp.37-39

⁶ [Muhammad and the Jews](#), pp.37-39; <https://yaqeeninstitute.org/read/paper/the-constitution-of-medina-translation-commentary-and-meaning-today#f30>;

⁷ Ibn Ishaq, pp. 267-68; [The Sunnah Jāmi'ah, pacts with the Yathrib Jews, and the Tahrīm of Yathrib](#), p. 3

⁸ <https://sunnah.com/bukhari:1312>; Sahih Muslim, Book 4, #2098

⁹ Life of Muhammad p.73; <https://www.alhakam.org/islam-today-was-prophet-muhammads-demise-a-result-of-poisoning/>; Montgermy Watt, Muhammad in Madīnah, p. 212

¹⁰ Ibn Ishaq, pp. 437-38

¹¹ The History of al-Tabari, vol. VII, SUNY Press, pp. 158-159; al-Maktabah al-Shamilah, pp. 553-554

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you love is harmed, you realize you can't undo it. So, hating becomes a way to comfort yourself, a way to compensate; because at least that way something is being done to hurt the guy who hurt you; but when that happens, you simply can't let go.

That's one reason why the Khulafa teaches us,

"Love for All, Hatred for None."

A true believer *can't* hate - they have conviction that Allah will address every wrong. There's no issue of letting go because there's nothing to let go of.

But that wasn't the case with Huyyay. When he resettles in Khaibar, instead of being grateful that Prophet Muhammad^{sa} spared his and his tribe's lives, his hate for Islam overwhelms him; he can't let go.

So, Huyyay leaves Khaibar, and goes throughout Arabia, conspiring with Jewish and Arab tribes.¹⁴ And in 627, an army of 24,000 pagans and Jews march on Madīnah.¹⁵

Huyyay then convinces the chief of the Banu Quraiza to break his treaty with Prophet Muhammad^{sa}.¹⁶ Remember, Quraiza was the same tribe who, because of Prophet Muhammad^{sa}, now enjoyed the same amount of blood money as Huyyay's tribe. That's why, despite his betrayal, the chief told Huyyay,

"I have always found Muhammad^{sa} loyal and faithful."¹⁷

Huyyay's plan for this battle, known as the Battle of the Ditch, was to have the army of 24,000 attack Madīnah from one side while the Quraiza would attack Madīnah's Muslim women and children from the other.¹⁸ In the end, the Muslim army held their ground.

We said earlier that a tell-tale sign of the psychology of hate is that you can't let go.

In the aftermath of the battle, all Prophet Muhammad^{sa} demanded of the Quraiza - who were guilty of treason and plotting genocide - was that they leave Madīnah. It wasn't Prophet Muhammad^{sa} who couldn't let go. But the Quraiza refused to leave, and demanded their own hand-picked judge to decide their fate. So, Prophet Muhammad^{sa} acquiesced.

When the time came, the judge asked the Jews if they would accept his decision, and they agreed. Then he asked Prophet Muhammad^{sa} the same question, and he also agreed.

The judge then declared his ruling from the Torah,¹⁹ which states, "[S]mite every male thereof with the edge of the sword ... But the women, and the little ones shalt thou take unto thyself ... thou shalt utterly destroy them."²⁰

And so, after 5 years of treason and sedition, Huyyay, a war criminal, along with the Quraiza, was executed.²¹

Reports of how many were executed that day vary widely - from 400-900 people²² - and some scholarship argues the number wasn't even remotely close to 400.²³ But, for argument's sake, let's say 900 were executed. Even then, at least 4 things are clear:

1. Huyyay and the Jews of Banu Quraiza were guilty of sedition and treason.
2. The Jews insisted their own judge decide their fate.
3. That judge ruled based on the Torah; and
4. Had the Jews accepted Prophet Muhammad's ruling instead, they would have only been exiled.

So, while many say this incident proves Islam is anti-Semitic, the reality is just like US Senator, and Jew, Bernie

Pettiness? The Emotional Consequences of Third-Party (In)Justice for Bystanders and Victims." *Organizational Behavior and Human Decision Processes*, 89(1), 1-24; Staub, E. (1989). "The Roots of Evil: The Origins of Genocide and Other Group Violence." Cambridge University Press; Volkan, V. D. (2004). "Blind Trust: Large Groups and Their Leaders in Times of Crisis and Terror." Pitchstone Publishing; Staub, E. (2003). "The Psychology of Good and Evil: Why Children, Adults, and Groups Help and Harm Others." Cambridge University Press.

¹⁴ Tafsir under 59:3; *Seerat* p. 450; [The Sunnah Jāmi'ah, pacts with the Yathrib Jews, and the Taḥrīm of Yathrib](#)

¹⁵ Life of Muhammad p. 83, Life of Muhammad p.90; Life of Muhammad p.87, 90; <https://www.alislam.org/book/excellent-exemplar-muhammad/prophet-at-medina/>

¹⁶ Life of Muhammad p.88; Ibn Ishaq p. 453

¹⁷ Life of Muhammad p.88; Ibn Ishaq p. 453

¹⁸ Life of Muhammad p. 83, Life of Muhammad p.90; Life of Muhammad p.87, 90; <https://www.alislam.org/book/excellent-exemplar-muhammad/prophet-at-medina/>

¹⁹ Deuteronomy 20:10-18

²⁰ Life of Muhammad pp., 98-102

²¹ Ibn Ishaq p. 464

²² https://www.askislam.org/mp3/MEI_19860117_01.mp3

²³ [Muhammad and the Jews](#)

Sanders recently said, “It is not anti-Semitic to hold you accountable for your actions.”²⁴

Some may falsely accuse Prophet Muhammad of hatred towards the Jews by this incident because the Judge chosen ruled against their treacherous and treasonous tribal leaders. The executions and exile that happened were due to their actions and not due to any malice by Prophet Muhammad.

Khaibar Treachery

The actions by these tribes continued after Huyyay’s death. But just like with Huyyay, the enmity had no effect on Prophet Muhammad^{sa}.

Despite Huyyay’s tribe in Khaibar continuing to incite forces in Arabia, Iraq, Persia, and Rome,²⁵ when Prophet Muhammad^{sa} set out for Khaibar, he intended to sign a peace treaty.²⁶ But when the Jews of Khaibar insisted on fighting, and after 6 years of treason, sedition, and war, Prophet Muhammad^{sa} was left with no option but to siege Khaibar. When it was over, a peace treaty was signed²⁷ and no one was killed besides combatants²⁸ ... one of whom was Huyyay’s son-in-law.²⁹

Remember Huyyay’s daughter, the one who had lost her father and now her husband! She was besides herself and said,

“There’s no one I *hate* more than Muhammad^{sa}”³⁰.

Questions

Before talking about what happened to Huyyay’s daughter, let me take a small tangent. So far, it’s been about rebutting claims that Prophet Muhammad^{sa} hated Jews. But, I also have some questions I’d like answered. Specifically, if Islam is anti-Semitic, then:

1. Why did Prophet Muhammad^{sa} include a clause in Madīnah’s Constitution stating, “No Jew will be wronged for being a Jew.”³¹
2. Why, of more than 20 Jewish tribes living in Madīnah,³² did Prophet Muhammad^{sa} only punish 3 Jewish tribes, who were guilty of treason, sedition, conspiracy to assassinate, and fomenting civil war?³³
3. Why did Prophet Muhammad^{sa} only choose to exile those 3 tribes; and when that happened, why did a single other Jew not object or help?
4. Why did at least 1 prominent Jew from each of these 3 tribes say the Jewish tribe was wrong and Prophet Muhammad^{sa} was truthful?³⁴
5. Why did those Jews who hated Prophet Muhammad^{sa} never say he targets us because we’re Jewish?
6. Why, when a Jew, and a cousin of Huyyay by marriage, tried to poison Prophet Muhammad^{sa}, did he forgive her?³⁵
7. Why, when the fate of the Quraiza was about to be decided, did so many Muslims urge the judge to show leniency?³⁶
8. Why did Prophet Muhammad^{sa} never desecrate a Torah or synagogue?

²⁴ Sanders to Netanyahu: 'It is not antisemitic to hold you accountable for your actions'

²⁵ Life of Muhammad p. 120; <https://www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims/>

²⁶ [Muhammad and the Jews](#), p. 96, 113; specifically said no one who wants booty should come

²⁷ [Muhammad and the Jews](#), p. 116

²⁸ e.g., Salam bin al-Huqaiq (Abu Rafi); <https://www.alislam.org/friday-sermon/2020-02-07.html>, <https://www.alislam.org/friday-sermon/2020-02-14.html>; Fath al-Bari, vol. VII, pg. 363; [Muhammad and the Jews](#); Usayr ibn Zarim succeeded Abu Rafi and approached Banu Ghatafan

²⁹ Kinana, executed for murder - <https://discover-the-truth.com/2015/04/04/baseless-story-of-kinana-ibn-al-rabi-treasure/>

³⁰ <https://www.reviewofreligions.org/10154/the-noble-wives-of-the-holy-prophet-muhammadsa-hazrat-saffiyah-bint-huyayyira/>; Tabarani, Vol. 24, 67 Hadith 177

³¹ LoM; <https://web.archive.org/web/20080801203850/http://www.constitution.org/cons/medina/macharter.htm>, Article 17

³² Muhammad and the Jews, p.29

³³ The Sunnah Jāmi'ah, pacts with the Yathrib Jews, and the Taḥrīm of Yathrib

³⁴ Banu Qainuqa vs. Abdullah bin Salaam; Quraiza vs. Amr bin Madi, Ka'b bin Ashraf; Banu Nadir vs. Hazrat Safiyya)

³⁵ Zainab bint al-Harith was married to Sallam bin Mishkam, who was Huyyay’s cousin and former son-in-law; Ibn Ishaq, p. 205, <https://www.alislam.org/book/muhammad-seal-prophets/victory/>, Life of Muhammad pp. 143-44; <https://www.alislam.org/articles/bishr-bin-bara-bin-marur/>

³⁶ Life of Muhammad p.98-102

9. Why does the Qur'an³⁷ sanction jihad to *protect* synagogues?
10. Why are 18 of the 26 prophets mentioned in the Qur'an Jewish prophets?
11. Why do Muslims say 'Alaihi-s-Salām (peace be on him) after mentioning any of these prophets?
12. Why do Muslims - even extremists - never insult any of these prophets?
13. Why don't you see that Huyyay himself says he opposed Prophet Muhammad^{sa} only because he was *not* Jewish ... in other words, the Jews who hated Prophet Muhammad^{sa} were the *only* ones guilty of anti-Semitism. Why do you see a mote in your brother's eye, but not the beam in thine own?!³⁸

Hazrat Safiyya^{ra}

Islam has waited centuries for an answer to these questions. So, while we wait, let's get back to Huyyay's daughter.

In 7th century Arabia, marriages between the ruling class served as a way to remove any fear of an attack between tribes and help heal.³⁹

So, when Prophet Muhammad^{sa} learned a woman named Safiyya was Huyyay's daughter and a princess of the Banu Nadir, he asked her to marry him.

He wanted to heal.

And, believe it or not, she accepted. The same woman who, having lost her father and husband, had said, "There's no one I *hate* more than Muhammad^{sa}"⁴⁰, now agrees to marry him and become *Umm-ul-Mu'mineen* - Mother of the Believers.

How did that happen?

Our mother herself says this when describing her wedding night. Hazrat Safiyya^{ra} says, "From our very first meeting, he treated me with such love, care and compassion" and that the Holy Prophet was so mindful of her sentiments that it led her to be completely free of any earlier prejudice against the Prophet⁴¹ ...and all of her harsh feelings for him vanished. She further says, that,

As I stood up after having my first meeting, there was nobody more beloved to me than him. He was the most beloved and most dearly loved."⁴²

Hazrat Safiyya's^{ra} grace and ability to let go of any bias isn't just a lesson for Islam's critics; it's also instructive for Muslims. So many Muslims criticize the West for the brutality we see in Gaza, but ignore that nearly 60 Muslim countries can't stop it. If they only listened to Hazrat Khalifatul-Masih V^{saba} repeated pleas for the Muslim world to unite - then this would never happen.⁴³

In a recent Khutba, Hazrat Khalifatul-Masih V (may Allah be his Helper) said, the Muslim world must, "establish their unity. This is the only way to eradicate disorder from the world. They should unite and raise a resounding voice for the fulfillment of the requirements of justice and the rights of the oppressed, wherever they may be. If they unite as one, then there will also be strength in their voice. Otherwise, these Muslim governments will be responsible for the loss of innocent Muslim lives."⁴⁴

And like anyone consumed by hate, our enemies also need to let go. Lane accusations of the Ahmadiyya Muslim Jamā'at being Zionist agents can't overcome the fact that our Khulafa have been at the forefront of defending Palestine, or that Hazrat Khalifatul-Masih V^{saba} is openly condemning Israel every khutba and instructing us to pray for Palestine - and doing so while living in the West. How could we be Zionists, when Sir Chaudhri Muhammad Zafrulla Khan opposed the formation of Israel, not because of antisemitism, but due to the injustice that is manifesting before our eyes today.

³⁷ 22:40-42

³⁸ Matthew 7:3

³⁹ <https://www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims/>,
<https://www.reviewofreligions.org/9733/the-noble-wives-of-the-holy-prophetsa-hazrat-saffiyahra-part-1/>

⁴⁰ <https://www.reviewofreligions.org/10154/the-noble-wives-of-the-holy-prophet-muhammadsa-hazrat-saffiyah-bint-huyayyira/>; Tabarani, Vol. 24, 67 Hadith 177

⁴¹ <https://www.alislam.org/library/books/Muhammad-The-Perfect-Man.pdf>, p. 692

⁴² <https://www.reviewofreligions.org/10154/the-noble-wives-of-the-holy-prophet-muhammadsa-hazrat-saffiyah-bint-huyayyira/>; Tabarani, vol. 24, 67 Hadith 177

⁴³ <https://www.alislam.org/friday-sermon/2014-12-05.html>,
https://www.instagram.com/reel/C6O_oldN_CM/?igsh=MWdyN2xyOGEoaWphdQ==

⁴⁴ <https://www.alislam.org/friday-sermon/2023-10-13.html>

With that said, following their wedding, as the new couple prepared to leave Khaibar,⁴⁵ Prophet Muhammad^{sa} folded his own cloak onto the carriage, so the daughter of Huyyay, Hazrat Safiyya^{ra} would have something soft to sit on. He then had Hazrat Safiyya^{ra} step on his knee to mount the horse. Throughout that journey, she says, “[he showed me] an unlimited degree of love ... I was a young woman and would repeatedly fall asleep and hit my head on the wooden carriage. The Holy Prophet^{sa} would support my head with much love and affection and make me go to sleep and say: ‘O daughter of Huyayy! Take care of yourself, lest in the state of sleep or slumber, you get hurt!’”⁴⁶

After returning to Madīnah, that love transcended from love between husband and wife to love for having a Jewish identity.

One day, Prophet Muhammad^{sa} came home to find Hazrat Safiyya^{ra} crying. When he asked what happened, she said some of Prophet Muhammad’s family had made fun of her for being Jewish while they were related to Prophet Muhammad^{sa}. Look at his response.

Prophet Muhammad^{sa} said,

O daughter of Huyyay! Why are you crying? You should have said, “How could you fare better than me, as Aaron is my father, Moses my uncle, and Muhammad my husband!”⁴⁷

Open Letter to Huyyay

It’s that love that had Hazrat Safiyya^{ra} cry out during the last illness of Prophet Muhammad^{sa}, “I wish the sickness that afflicted you had afflicted me instead!”⁴⁸ And it’s that love - that sprung from Huyyay’s bitter hate of the Holy Prophet - that would shock Huyyay far more than the shock he experienced after first seeing Prophet Muhammad^{sa} years prior.

Because as the central figure from the central tribe of a feud that has lasted 1,400 years, how many of those who think Islam is anti-Semitic look at Huyyay, as a hero or even know he existed? The hate he had for Islam didn’t even allow him to find happiness when he died for the cause he believed in. If love for Judaism was really what motivated him, he could have spent his life unifying all of Madīnah’s 20+ Jewish tribes. But now he’s remembered just like Abu Jahl - as someone whose hate couldn’t hold a candle to Prophet Muhammad’s love.

Other Banu Nadir’s and Banu Quraiza’s did happen and, sadly, will happen. But, the love of Prophet Muhammad^{sa} will overcome. Palestine’s mothers will continue to bless their children with names like Daud and Safiyya.

And yet Despite all of the wrongdoings, Allah’s mercy is greater and there’s a way out. As the Quran says (2:63)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيَّةَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Surely, the Believers, and the Jews, and the Christians and the Sabians — whichever party from among these truly believes in Allah and the Last Day and does good deeds — shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve.

And because of Prophet Muhammad^{sa}, despite everything that Huyyay and his kinsmen did to our master Prophet - insults, treason, murder, war, etc. - from the 7th century until the end of time, billions of Muslims have called and will call Safiyya - a Jew of nobility, daughter of a rabbi, descendant of Aaron^{as} and Moses^{as},⁴⁹ and daughter of Huyyay - as Ummul Mumineen, as OUR MOTHER.

The Ahmadiyya Muslim Community under the leadership of our beloved Imam will continue trying to unify the Jews, Muslims, and Christians of the world to ensure that we all live in peace and harmony with each other.

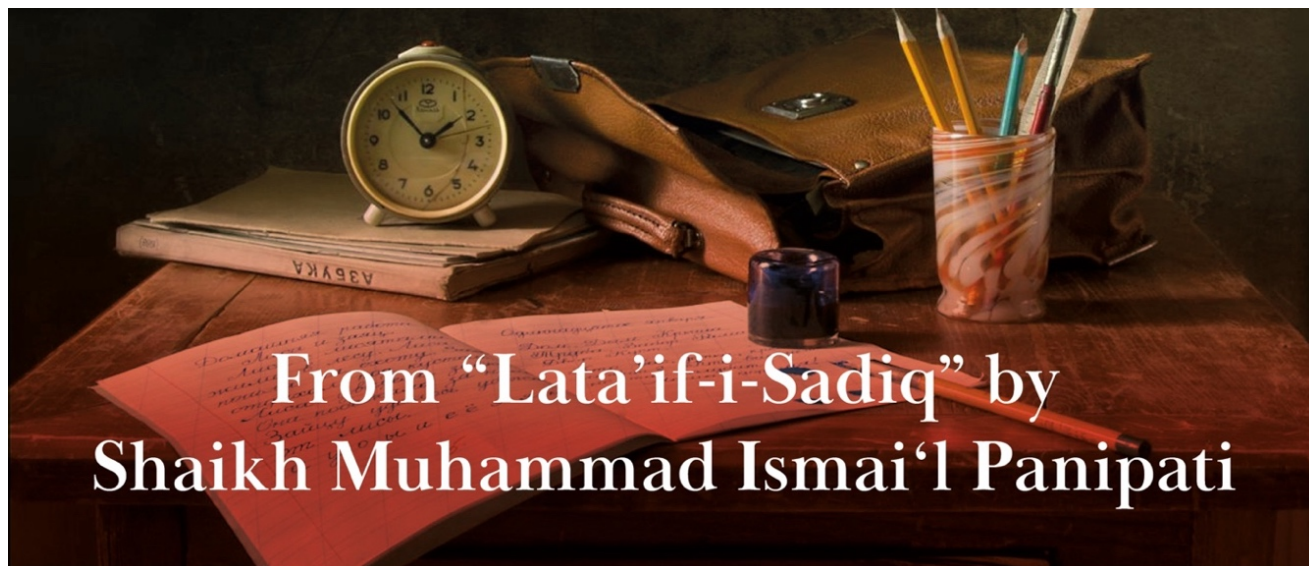
⁴⁵ <https://www.alislam.org/library/books/Muhammad-The-Perfect-Man.pdf>, p. 692

⁴⁶ <https://www.reviewofreligions.org/9733/the-noble-wives-of-the-holy-prophetsa-hazrat-safiyyahra-part-1/>, <https://sunnah.com/search?q=safiya+knees>, <https://www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims/>

⁴⁷ <https://www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims/>; <https://www.reviewofreligions.org/9733/the-noble-wives-of-the-holy-prophetsa-hazrat-safiyyahra-part-1/>

⁴⁸ <https://www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims/>

⁴⁹ <https://www.reviewofreligions.org/44555/safiyya-bint-huyay-the-jewish-mother-of-all-muslims/amp/>



From “Lata’if-i-Sadiq” by Shaikh Muhammad Ismai’l Panipati

A Strange Reason for Thefts During Christmas

Hazrat Mufti Sadiq narrated that when he was in the US, there were many incidents of theft and piracy during the days of Christmas. There were about forty cases per day in the city of Chicago only. The reason for these thefts was very interesting. Young boys wanted to present gifts to their girlfriends at

the occasion of Christmas. It was difficult to get a job because unemployment was common in those days, therefore, the boys used to steal things and sell them at throwaway prices to buy gifts from the money they received to give to the girls. Both the houses relished — the boys were happy to present and

the girls happy to receive gifts. Neither the givers had any expense to incur nor did the takers suffer any loss.

(Lata’if-i-Sadiq by Shaikh Muhammad Isma’il Pānīpatī, Episode 49, p. 74)

East, the Teacher of West

Once, Hazrat Mufti Sadiq delivered a lecture on the truthfulness of Islam in a public gathering in the United States. A gentleman stood up after the lecture and said,

“There was a time when we thought that the people

of the East were ignorant and savage and we used to send our missionaries there. Now, it is a time that the East surmised that we, the Westerners, are ignorant of spiritual knowledge and the East has sent his missionary here for

our spiritual education. Strange are the ways of the world, sometimes this and sometimes that.”

(Lata’if-i-Sadiq by Shaikh Muhammad Isma’il Pānīpatī, Episode 50, p. 74)

Is Christianity a Universal Religion?

After the World War of 1914, in 1917, a pastor, standing in London, was zealously and overly praising Christianity. Coincidentally, Hazrat Mufti Sadiq passed by. He stopped and started listening to him. He said to him after a short while:

“Sir, what a fine and superior religion you are mentioning. Can you please tell me what this religion’s name is and where in the world its followers live?”

The pastor said with great decency and love,

“Oh, you do not know. The name of this loving religion is Christianity. Christians are spread throughout the countries of Europe and America. Apart from these, many Christians are found in other countries. There are also a good number of Christians in India. I am surprised that

you don’t know about this religion yet?”

Mufti Sadiq said in a surprised tone,

“Oh! You mean Christianity, the attributes of which you are mentioning. The Germans and the Austrians are the followers of this teaching who destroyed a world by igniting the fire of war in Europe.”

After hearing the comments of Mufti Sadiq, the pastor said with regret,

“Oh! These people do not follow the teachings of Christ otherwise, such a deed would not have ensued from them.”

Mufti Sadiq said,

“Well, then does anyone act on it? The history of 1900 years testifies that this

teaching is only for preaching and reading in churches. No one can follow it in practical life, except for a few mendicants and priests who have adopted seclusion cutting off from the world.”

Pastor: Well, at least some can follow and many did act upon the teachings.

Sadiq: Then this religion was for a few who mendicants who were with

Christ and it was only for that time. It is not so universal that a person of any profession can easily accept it in every age and practice it in his daily life.

At this, the pastor departed quietly.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 51, pp. 74-75)

An Idol Carver in the City of Idols

In 1910, Hazrat Khalifatul-Masih I (may Allah be pleased with him) sent Hazrat Mufti Sadiq to Munger [Monghyr in those days, a twin city in the Indian State of Bihar] to participate in an outreach meeting. On his return, Mufti Sadiq also visited Banaras [India]. Mufti Sadiq has termed Banaras as the city of idols, and based on this episode, it is an appropriate title coined by him. Hindu temples are everywhere. It is not an exaggeration but a fact that there are about fifteen hundred temples in the city and the number of idols placed there cannot be estimated. But we have nothing to do with these contentions, let the idols and those who worship them deal with it. We are to mention an interesting dialogue between an idol

carver and Mufti Sadiq that took place in Banaras.

Mufti Sadiq went to see a historic mosque in Banaras. On his way back, he was passing through a market when he saw many idol carvers sitting in a large shop, shaping uncut stones into idols with iron tools. Mufti Sadiq stopped and asked a person sitting outside his shop busy in his work,

“Mr., what are you doing?”

Idol Carver: We are making idols.

Sadiq: Okay! What do you do with these idols after making them?

Carver: We sell them.

Sadiq: Who buys these idols from you?

Carver: Hindus buy them.

Sadiq: What do they do with them?

Carver: They worship them.

Sadiq: Do you also worship these idols?

Carver: Yes, we do too.

Sadiq: This is strange. You make these idols by your own hands and then considering them God, worship yourselves.

Carver: Wow, sir! What an odd statement you have made! If we don't worship these idols, then why would others buy them from us?

On this, Mufti Sadiq departed pondering what a strange argument it was for the justification of idol worship. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 54, pp. 80-81)

A Messenger of Maulawi Muhammad Ahsan

Hazrat Mufti Sadiq narrated that once in the life of the Promised Messiah (may peace be on him), he was present at his service and the Promised Messiah was present in his house when a person knocked on the door. I came out and found a man standing. The man said,

“I have been sent from Amritsar (India) by Maulawi Muhammad Ahsan and I have an important message for Hazoor [the Promised Messiah].”

Mufti Sadiq said to him,

“Let me know and I shall convey your message to Hazoor [the

Promised Messiah].”

The person said,

“No, Maulawi Muhammad Ahsan has said to deliver the message to Hazoor [the Promised Messiah] myself.”

Well, Mufti Sadiq went inside the house and narrated the incident to the Promised Messiah (may peace be on him) who called the person in. The person said,

“Hazoor [Sir]! Maulawi Muhammad Ahsan has sent me to deliver a message to you that he had a debate with such and such cleric. In the discussion, he

trampled him, dumbfounded him, defeated him, and silenced him such that he could not even breathe. He could not respond and remained quiet.”

The Promised Messiah said smiling,

“I thought that you have brought the news from Maulawi Ahsan that Europe has accepted Islam.”

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 55, pp. 81-82)

Fiqh Ahmadiyya—The Islāmic Ṣalāt

Rules and Regulations for Ṣalāt

Translated by Dr. Lutf Rehman

Edited by Dr. Wajeeh Bajwa/Syed Sajid Ahmad

Note: This is a general representation of the contents. It is not a rigorous translation.

Translation of all the sections of Fiqh Ahmadiyya has already been published in the Gazette as follows: First part of the section on Fasting in May-June 2016. The second part is on Fasting in May-June 2018. The section on Hajj in September-October 2017. The section on Zakat in March-April 2019. The section on Nikāḥ—Marriage in May-June 2019. The section on Paternity and Lineage in July-August 2019. The section on Khul' in September-December 2019. The section on Sustenance and Support, January-March 2020. The section on Ṣalāt (Parts I, II, III, IV) has been published in Online Ahmadiyya Gazettes of March, April, May, June, and July 2024 respectively.

Types of Ṣalāt and the Number of Raka'āt

There are four types of Ṣalāt:

1. Fard
2. Wājib
3. Sunnah
4. Nafl

Fard:

Two Raka'āt of Fajr, four Raka'āt of Ṣalāt, on Fridays instead of Ṣalāt two Raka'āt, four Raka'āt of Aṣr, three Raka'āt of Maḡrib and four Raka'āt of 'Ishā: These five Prayers are Fard. It will be necessary to make up for these Prayers if one misses these for any reason such as by mistake or forgetting. If one omits one of these Prayers, he would be a sinner. One who habitually does not offer Prayers is not worthy of being called a Muslim.

Wājib:

Three Raka'āt of Witr, two Raka'āt of 'Īd-ul-Fitr Prayer, two Raka'āt of 'Īd-ul-Aḍḥa Prayer, and two Raka'āt at the time of circuit of Ka'aba are all Wājib Prayers. If one does not do these on purpose, he would be a sinner. If these Prayers are missed by mistake or error, it is not necessary to make up for them. Other than these, if one pledges two-Raka'āt Nafl for any reason it would be Wājib, as it is necessary to fulfill a pledge.

Sunnah:

The Prayer that the Holy Prophet (may peace and blessings of Allah be upon him) has commonly offered and which is mentioned in the traditions (Aḥādīth), other than Fard and Wājib, is called Sunnah. According to the practice of the Holy Prophet (may peace and blessings of Allah be upon him) his followers also offered these Prayers. This Prayer carries a great reward and the one who misses it should be reminded. If for some reason this Prayer cannot be offered on time, no make-up is necessary.

In Fajr, the two Sunnah are offered before the Fard. The Holy Prophet (may peace and blessings of Allah be upon him) always offered these two Raka'āt and instructed us to do so as well. If one joins the congregational Prayers or is unable to offer these Sunnah, he should do it immediately after the Fard or anytime between sunrise and midday.

Before the Fard of Zuhr, four Raka'āt and after the Fard, two Raka'āt is Sunnah. After the Fard of Mağhrib, two Raka'āt and after 'Ishā Prayer two Raka'āt is Sunnah.

Nafl:

Eight Raka'āt of tahajjud, four Raka'āt before Aşr, two Raka'āt after the two Raka'āt of Sunnah in Zuhr, two Raka'āt after two Sunnah of Mağhrib, after Azan for Mağhrib and before the Fard Prayer, two Raka'āt Nafl is mentioned in the Aḥadīth. Moreover, after the two Sunnah and two Nafl of Mağhrib, subject to time and occasion some traditions mention six Raka'āt of Nafl. These six Raka'āt are called “Şalāt al-Awwabeen.” Similarly, there are some Aḥadīth which mention two Raka'āt Nafl after the two Raka'āt Sunnah of 'Ishā and two Raka'āt after Witr while sitting. Two Raka'āt in mid-morning or “Ishraq,” and “Zuha,” when the sun is strong before mid-day, two to eight Raka'āt, and after Wuḍū as the time and occasion permits, two Raka'āt (Tahayyatul Wuḍū). Two Raka'āt upon entering the mosque (Tahayyat-ul-Masjid). Two Raka'āt of Şalāt-e-Istekhara (Istikhar), seeking well-being are offered for blessings as a Prayer.

Şalātul Hajit:

Two Raka'āt as Prayer for help at the time of need.

Tahayyat-ush-Shukr:

Two Raka'āt for expressing gratitude to God. Two Raka'āt for repentance. Two Nafl upon returning from a journey. In addition, two Raka'āt upon eclipse of the sun or the moon is the tradition of the Holy Prophet (may peace and blessings of Allah be upon him).

Şalāt al-Istesqa:

Two Raka'āt as Prayer for deliverance from famine. There is also a Ḥadīth mentioning Şalāt al-Tasbīḥ.⁵⁰

Other than these whenever one wishes and one can find time, offering Nafl Prayer is the source for reward. Sunnah and Nafl should be offered at home in routine. In each Raka'āt of Sunnah and Nafl Prayers, it would be necessary to recite Surah Al-Fatihah and a portion of the Holy Qur'ān. If one forgets, Sajdah Sahw (prostration for rectification of a mistake) will be necessary. Sunnah and Nawafil make Fard perfect. Sometimes there is a defect in the Fard or a deficiency. This is rectified by the Sunnah and Nafl. Nafl is a source of nearness to God. Fard establishes the Faith and Nafl gives it strength. The Holy Prophet (may peace and blessings of Allah be upon him) said that with Nawafil one becomes near and dear to God Almighty.

A Table of Raka'āt

No	Şalāt	Fard	Wājib	Sunnah	Nafl	Total Raka'at	Comments
1	Fajr	2	-	2	-	4	Fajr Sunnah are the most important
2	Zuhr	4	-	6	2	12	4 Sunnah before Fard and 2 after Fard
3	'Aşr	4	-	-	4	8	4 Nafl before Fard
4	Mağhrib	3	-	2	6+2	13	6 Raka'āt Şalāt al-Awwabeen
5	'Isha	4	-	2	2	8	2 Nafl after Sunnah
6	Witr	-	3	-	2	5	Even as accepted view is that the Witr is the last Prayer of the night, but there are traditions mentioning 2 Nafl after Witr while seated.
7	Tahajjud	-	-	8	2	10	

⁵⁰ Detail of some nawafil will be in the next pages.

The Holy Prophet (may peace and blessings of Allah be upon him) always offered Taḥajjud Prayer in the latter part of the night. This Ṣalāt carries immense reward. This Ṣalāt is called “Sunnat Mu’akkadah” (the uninterrupted practice of the Prophet (may peace and blessings of Allah be upon him)). Since it is not obligatory for everyone, it is mentioned with the Nafl. It is truly the practice of the righteous.

Witr can be offered after the ‘Ishā Prayer. If one wakes up for the Taḥajjud Prayer and has a routine of it, then Witr should be offered after the Taḥajjud Prayer. In this way, Taḥajjud will be 11 Raka’āt (8+3). If one offers two Nafl after Witr, it will be 13 Raka’āt.

Sunnah and Nawafil

Question: What is the actual guideline about Sunnah? What is the instruction about four Raka’āt Sunnah before Aṣr and ‘Ishā Prayer?

Answer: Before and after Prayers the established Sunnah is only that which is mentioned in the books of Aḥādīth and Islāmīc law (Fiqh). Two Raka’āt before Fajr have been stressed the most. Four Raka’āt before Zuhr and two Raka’āt afterward; two Raka’āt after Maḡhrib; and two Raka’āt after isha; and eight Raka’āt of Taḥajjud. The recommendation is for these only. The rest is Nafl. One can offer them or not. Some of these are mentioned in the Aḥādīth and others are not. This is the essence of Nafl Prayer. One can offer as many as he wishes for reward.

The Nawafil mentioned in the books of Aḥādīth are as follows: Four Raka’āt before ‘Aṣr. This Ḥadīth is relatively more authentic and it is as follows:

عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَجِمَ اللَّهُ أَمْرًا صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا (ترمذی، ابواب الصلوة)

May Allāh have mercy on him and bless him who performs four Raka’āt Nafl before ‘Aṣr.⁵¹

Two Raka’āt before Maḡhrib have also been mentioned in the traditions:

عن عبد الله بن مغفل قال قال النبي صلى الله عليه وسلم صلوا قبل صلاة المغرب ركعتين صلوا قبل صلاة المغرب ركعتين قال في الثالثة لمن شاء كراهية ان يتخذها الناس سنة

The Holy Prophet (may peace and blessings of Allah be upon him) said, offer two Raka’āt before Maḡhrib, offer two Raka’āt before Maḡhrib and then he said it again for the third time. Anyone who wants to do it should do it. He said, fearing people may not make it an obligatory Sunnah.⁵²

The Ḥadīth of four Raka’āt before ‘Ishā is less authentic but it exists:

نقل في الاختيار عن عائشة رضي الله عنها انه عليه الصلوة والسلام كان يصلي قبل العشاء اربعًا ثم يضطجع

Hazrat Ayesha said, the Holy Prophet would offer four Raka’āt before ‘Ishā and then would rest for a while. Then he would proceed to the mosque for ‘Ishā Prayer.⁵³

In the matter of Nawafil, it should be understood that they can be offered at any time other than the prohibited times. There is no restriction. Even if the above traditions were not recorded it would still be permissible for one to offer two or four Raka’āt Nafl before Aṣr or ‘Ishā Prayer. These Nawafil are not obligatory nor are they prohibited.

Question:

Before Zuhr Prayer should we offer two or four Raka’āt of Sunnah?

Answer:

Both are permitted. One can offer two Raka’āt Sunnah or four Raka’āt Sunnah before Zuhr Prayer. Preference is given to the Ḥadīth which mentions four Raka’āt. The plurality of people follows four Raka’āt Sunnah traditions. This is the view of Hazrat Imām Abū Ḥanīfah and Hazrat Imām Malik and their followers. Hazrat Masīḥ Mau’ūd usually used to do two Raka’āt due to a multitude of religious engagements. However, Khulafā of Aḥmadiyyat and plurality of Aḥmadīs are established on four Raka’āt Sunnah. The conflict in the traditions has been resolved as follows: Usually, the Holy Prophet (may peace and blessings of Allah be upon him) would offer four Raka’āt but sometimes would do only two. Imām Abū Jaffer Tabri writes:

الاربع كانت في كثير من احواله والركعتان في قليلها

⁵¹ Tirmidhī, Abwab al-Ṣalāt

⁵² Bukhārī, Kitāb al-Taḥajjud Bab al-Ṣalāt qabl al-Maḡhrib Page 157

⁵³ Al-Bahr-ur-Ra’iq vol. 2 Page 53-54

One explanation is that when the Holy Prophet (may peace and blessings of Allah be upon him) would pray at home, he would offer four Raka'āt and when he would pray at the mosque, he would do two Raka'āt.⁵⁴

Therefore, both of these choices are permitted. However, four Raka'āt are preferred because most have followed this practice.

Question:

If Fajr Prayer is missed while making up should Sunnah be offered or not?

Answer:

While making up for the missed Fajr Prayer, one should offer the Sunnah too. This was the practice of the Holy Prophet (may peace and blessings of Allah be upon him) and his companions. They would not omit these Sunnah.

Nawafil between the Fajr Sunnah and Farḍ

Question

A person's question was presented before the Promised Messiah (may peace be upon him). Are any Nawafil permitted after the Adhān for Fajr Prayer and before the two Fards?

Answer:

After the Adhan for Fajr until sunrise no Prayer is permitted other than two Raka'āt Sunnah and two Raka'āt Fard.⁵⁵

Question:

In what order the missed Sunnah should be offered after the congregational Prayers?

Answer:

First should be the Sunnah of that Prayer then the missed ones.

Question:

Can Sunnah be offered in the mosque before Adhan has been called? Is it permitted to perform Sunnah at home?

Answer:

The point is that the Sunnah should not be offered before time. It is not necessary to wait for Adhan before offering Sunnah. Sunnah can be offered in the mosque with a regular schedule of congregational Prayers. There is no prohibition in the Shari'ah. No such tradition of prohibition has come to my notice. It is preferred to offer Sunnah at home and then go to the mosque and carries more reward.

Nawafil before or after the Farḍ Prayer

In the Shari'ah a Nafl Prayer is one which is a person's own choice. He may or may not offer it. He may offer it while sitting or standing. As a principle, it is more rewarding to pray while standing.

Before or after the Fard Prayer or after the obligatory Sunnah following Nawafil are common among the people. After the last two Sunnah of the Zuhr Prayer, two Nafl while sitting and after the two Sunnah of the Maḡrib Prayer, two Nafl while sitting and six while standing and after Witr, two Nafl while sitting.

Question:

If Nafl are offered while sitting, does it mean half the reward even as it was the practice of the Prophet (may peace and blessings of Allah be upon him) to offer Nafl while sitting after 'Ishā Prayer?

Answer:

Normally it is true that offering Nafl while sitting carries half the reward:

عَنْ عِمْرَانَ بْنِ حِصَيْنٍ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا فَقَالَ إِنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ

In some Aḥadīth it is recorded that after the Witr Prayer the Holy Prophet (may peace and blessings of Allah be

⁵⁴ Nail al-autar 15:3

⁵⁵ Badr, Feb 7th, 1907

upon him) used to offer two Raka'āt Nafl while sitting.⁵⁶

Therefore, Ibn Majah narrated:

عن ام سلمة ان النبي صلى الله عليه وسلم كان يصلى بعد الوتر ركعتين خفيفتين وهو جالس

Most likely, the reason for this was comfort and permission.⁵⁷

Question:

Is it necessary to recite Surah Al-Fatihah and a portion of the Holy Qur'ān in each Raka'āt of the Nafl?

Answer:

In each Raka'āt of Sunnah and Nafl, it is necessary to recite Surah Al-Fatihah and some other portion of the Holy Qur'ān. There is a Ḥadīth about this:

ان النبي صلى الله عليه وسلم كان يقرأ في كل ركعة بفاتحة الكتاب

This Ḥadīth proves that in each Raka'āt, Fard, Nafl, or Sunnah the Holy Prophet (may peace and blessings of Allah be upon him) used to recite Surah Al-Fatihah, As for the question of other portions of the Holy Qur'ān in addition to Surah Al-Fatihah, in Nawafil, there is a Ḥadīth of Ibn Majah which states:

لا صلوة لمن لم يقرأ في كل ركعة بالحمد وسورة

For the proper performance of Prayers, it is necessary to recite a portion of the Holy Qur'ān in addition to Surah Al-Fatihah in each Raka'āt.⁵⁸

It is further explained by another Ḥadīth from “Kashf al-Ghummah”:

كان رسول الله صلى الله عليه وسلم يقرأ مع الفاتحة في الاول الم تنزيل السجدة وفي الثانية مع الفاتحة ثم دخان وفي الثالثة مع الفاتحة يسين وفي الرابعة مع الفاتحة تبارك الذي بيده الملك ويقول صلى الله عليه وسلم من صلى اربعاً بعد العشاء لا يفصل بينهم بتسليم شفع في اهل بينه كلهم ممن وجبت له النار واجير من عذاب القبر

The Holy Prophet (may peace and blessings of Allah be upon him) used to offer four Raka'āt Nafl after 'Ishā Prayer. In the first Rak'ah he would recite Alif Laam Meem Tanzeel-ul-Sajdah after Surah Al-Fatihah. In the second Rak'ah Ha Meem Dukhan after Surah Al-Fatihah. In the third Rak'ah Yaseen after Fatihah and in the fourth, Tabarakalladhi after Fatihah. He used to say, “To offer four Raka'āt Nafl after 'Ishā is the source for great blessings.”⁵⁹

Question:

In Sunnah, some portion of the Holy Qur'ān is recited in addition to Surah Al-Fatihah in each Raka'āt whereas in Fard Prayer it is done only in the first two Raka'āt. How do we know that?

Answer:

In the traditions of the Prophet (may peace and blessings of Allah be upon him) it is clear that this is how he used to offer Fard and Sunnah.

كان رسول الله صلى الله عليه وسلم يقرأ في الاوليين من الظهر والعصر بفاتحة الكتاب وسورتين وفي الاخرين بفاتحة الكتاب

It is mentioned in Bukhārī and Muslim that the Holy Prophet (may peace and blessings of Allah be upon him) used to recite Fatihah and some other portion of the Holy Qur'ān in the first two Raka'āt of Fard Prayer but in the last two Raka'āt he would only recite Surah Al-Fatihah.

The reason for reciting Surah Al-Fatihah and some other portion of the Holy Qur'ān in each Raka'āt of Sunnah and Nafl is because each two Raka'āt represents a complete unit. Whenever we decide upon four, six, or eight Raka'āt Nafl it would be in units of two Raka'āt each. The scholars have provided guidance in this matter.⁶⁰

القرأة واجبة في جميع ركعات النفل وفي جميع ركعات الوتر اما النفل فلان كل شفع منه صلوة علحدة والقيام الى الثالثة كتحريمه مبتدأة ولهذا لا يحب بالتحريمه الاولى الاركعتان

In each Raka'āt of Nafl and Sunnah, it is necessary to recite a portion of the Holy Qur'ān. Each two Raka'āt of

⁵⁶ Bukhārī Reference from Nail al-Autar 81:3

⁵⁷ Mishkat Page 113

⁵⁸ Nail al-Autar 214:2

⁵⁹ Kashf al-Ghummah, 1:203

⁶⁰ Hidayah. Page 107

Nafl is one unit. When a person gets up after the two Raka'āt it is as if he is starting a new unit. This is why if a person starts with the intent of four Raka'āt Nafl, he has the option to finish only after two. It is not necessary to complete all four.

Similarly, the Holy Prophet (may peace and blessings of Allah be upon him) used to recite Surah Al-Fatihah and an additional portion of the Holy Qur'ān in each of the three Raka'āt of the Witr Prayer whether all three were offered together or two, and then one. Therefore, it is related:

كان النبي صلى الله عليه وسلم يقرأ في الوتر سبع اسم ربك الاعلى وقل يا أيها الكافرون وقل هو الله احد

The Holy Prophet (may peace and blessings of Allah be upon him) used to recite Surah A'lā in the first Rak'ah of the Witr Prayer, Surah Al-Kafirun in the second Rak'ah and Surah Al-Ikhlās in the third.⁶¹

Prayers in Sajdah

Question:

Is it proper to pray for our needs in Sajdah?

Answer:

During Prayer and particularly during the Sajdah it is permitted to present our needs and desires before God. This is proven by the practice of the Holy Prophet (may peace and blessings of Allah be upon him) and his companions. It is also mentioned in a statement of the Holy Prophet (may peace and blessings of Allah be upon him).⁶²

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

Man is close to God during Sajdah. So one should pray a lot during this stage.

In another Hadith:

Pray a lot during Sajdah as Sajdah is more suitable for acceptance and it is more likely that prayers will be accepted during Sajdah.⁶³

اما السجدة فاجتهد وافى الدعاء فَقَمِمْ ان يستجاب لكم

Qur'anic prayers in Rukū' and Sajdah

Question:

How about reciting verses of the Holy Qur'ān during Sajdah?

Answer:

Sajdah and Rukū' are positions of humility whereas God's word requires honor. No Ḥadīth shows that the Holy Prophet (may peace and blessings of Allah be upon him) ever recited a Qur'ānic Prayer in Rukū' or Sajdah.⁶⁴

Question:

Why Qur'anic prayers are prohibited during Sajdah even as it is a position of humility?

Answer:

I used to believe that it is permissible to recite Qur'anic prayers in Sajdah. Then I came across a reference to the Promised Messiah (may peace be upon him) where he prohibited Qur'anic prayers during Sajdah. A Ḥadīth on this subject is present in Masnad Aḥmad Ibn Hanbal. Even if I could not find these matters against my own belief, I would still not accept that in a position of humility, Qur'anic prayers should be permitted.

Imām Malik believed that everything out of the ocean is halal. A man came and said that swine lives in the sea. Is it halal? He replied everything out of the sea is permissible, but swine is prohibited. The man repeated his question several times. Imām Malik said my only answer is that everything from the ocean is permissible but swine is prohibited.

My answer is similar. Sajdah is a position of humility, but Qur'ān is honorable. One should not recite Qur'anic

⁶¹ Nasa'i, Kitāb al-Lail. Bab al-Qirat fil Witr Page 203

⁶² Muslim, Kitāb al-Ṣalāt

⁶³ Kashf al-Ghummah, 1:187

⁶⁴ Al-Hakam, 30 April 1905, Fatawa Masih Mau'ud, p. 57

prayers during Sajdah. Prayer pulls a person down, but the Qur'ān elevates him. So Qur'ānic prayers are prohibited during Sajdah.

When we can find a direction from the Holy Prophet (may peace and blessings of Allah be upon him) and the Promised Messiah (may peace be upon him) then to go against it would not be proper, even if we cannot comprehend it.

Question:

Is it permitted to use some words of the Holy Qur'ān along with our own words during Sajdah?

Answer:

Qur'ānic prayers are not permitted during Sajdah. If one uses his own words and a part of a verse of the Qur'ān is mixed with them then there is no harm.

Prayer between the two Sajdah

Question:

Is it mandatory to pray between the two Sajdah?

Answer:

There is more reward if you do this Prayer. It is mentioned in the Aḥadīth and Holy Prophet (may peace and blessings of Allah be upon him) used to pray.

Question:

Is it permitted to pray in your own language during Ṣalāt?

Answer:

All languages are created by God Almighty. One should pray during Ṣalāt in his own language which he understands. This has an effect on one's heart and creates passion and humility. Recite the word of God in Arabic and know its meaning. Pray in your own language indeed. Those who offer Ṣalāt quickly and then have lengthy prayers after are unaware of the reality. Ṣalāt is time for prayers so pray a lot.⁶⁵

Congregational Prayer and praying aloud

Question:

Is it permitted for the Imām to pray aloud in his own language such as Urdu and the followers keep saying Amīn since there is permission to pray in your own language?

Answer:

What is the need for praying aloud! God has said, “With passion and privately” and “hidden word:”

تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

Question:

We read Du'a'-e-Qunūt aloud!

Answer:

Those prayers which are mentioned in the Holy Qur'ān and Aḥadīth can be said aloud. Other prayers which are individual should be said in one's own heart.⁶⁶

Question:

In one Jamā'at, the Imām prays aloud in Urdu.

Answer:

Hazrat Khalīfatul Masīḥ II (may Allah be pleased with him) said, “I have pointed out the ruling of the Promised Messiah (may peace be upon him) in this matter many times. Recently it was published in Al-Fazl. The Promised Messiah (may peace be upon him) has instructed that only the mentioned prayers can be read aloud. Other prayers in your own language should be said in the heart. My practice is that I include the revelations of the Promised

⁶⁵ Badr, August 1st, 1907 and July 2nd, 1904

⁶⁶ Badr, August 1st, 1907

Messiah (may peace be upon him) with the mentioned prayers as they carry the same wisdom mentioned in the prayers of the Qur'ān and Ḥadīth.

The truth is that for personal needs and desires, one prays best in his own language. One has command of his own language. He can properly portray his feelings and express his desires. If he prays in a language which he does not understand, then he will not be able to express himself. When it comes to a personal relationship with God praying in own language is necessary. However, it does not mean praying aloud. The Imām can say these prayers in his heart not aloud. Especially if one is leading the Ṣalāt, he should recite only the mentioned prayers of the Qur'ān and Aḥādīth. Another point is that one may not be able to fulfill the needs of the Shari'ah while praying in own language. Sometimes one reminds God of His attributes and sometimes his own relationship with Him.⁶⁷

Question:

A friend routinely prays after standing from Rukū'. Is this permitted?

Answer:

It is not proper to stand in the last Raka'āt after Rukū' every day and pray as a routine. One should take a break sometimes so it does not become a ritual or the less learned may consider it part of the Ṣalāt. This was the practice of the Promised Messiah (may peace be upon him) and his Khulafā. Sometimes he prayed and at others did not. Generally, such special Prayer was done in those days when there was an important mission of Jamā'at or some other concern. Sometimes even in those days, it was not done. This was the practice of the Holy Prophet (may peace and blessings of Allah be upon him) too.

Praying after Ṣalāt

These days people finish their Ṣalāt quickly and then sit for prolonged prayers. This is an innovation. A Ṣalāt without passion and without tearful prayers is imperfect. Ṣalāt is where one enjoys praying. Stand before God in His awe as the one who is in a court and is about to be sentenced to prison or gallows. Think of him standing before the judge. One should stand before God with such a trembling heart. A Ṣalāt where the heart is in one direction and the mind in another and where the mouth utters something different is a curse and will be thrown back at his face and is not acceptable. God says, "Curse is upon those who are unaware of their Ṣalāt." A pleasurable Ṣalāt is the one that delivers from sin. In addition, this Ṣalāt has been called the spiritual perfection of a believer. Virtues repel sin. If one keeps begging before a miserly person, even he would give something at times and shows mercy. God instructs us to pray to Him and He would give.⁶⁸

Question: Is it necessary to pray by raising hands after Adhān or Ṣalāt?

Answer: Instructions are for the remembrance of God after Adhān and Ṣalāt. It is not necessary to raise hands. In fact, the Promised Messiah (may peace be upon him) did not like it. So, nothing special is needed. The Holy Prophet (may peace and blessings of Allah be upon him) or his companions did not raise hands on such occasions. No Ḥadīth mentions it. It is acceptable sometimes on these occasions to raise hands and pray if one wishes. On the other hand, to consider raising hands in prayers on these occasions is meaningless. In the matters of worship and prayers to go against the practice of the Promised Messiah is an innovation. All innovation takes one to the Fire.⁶⁹

For praying with raised hands after the second sermon of 'Īd Prayers, please see the chapter on 'Īd Prayers.

Question:

Thirty-three (33) times Al-Ḥamdu Lillāh and Subhanallāh and thirty-four (34) times Allāhu Akbar should be read immediately after Fard Prayers or after Sunnah?

Answer:

There are different views about this. Ḥanafī view is that it is better to read after the Fard Prayer only the following should be recited:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ

Then offer Sunnah and after that do Tasbīḥ etc.

The others (Imām Malik, Shafī'ī, and Aḥmad) say that it is better to do this before the Sunnah.

The detail is not fully mentioned in the Aḥādīth. According to some Aḥādīth, the Holy Prophet (may peace and

⁶⁷ Al-Fazl, June 18, 1947

⁶⁸ Badr, May 1, 1903

⁶⁹ Al-Fazl, February 11, 1915 and March 18, 1918

blessings of Allah be upon him) and Hazrat Abū Bakr used to get up immediately after the Fard Prayer. According to some they would recite..... اللَّهُمَّ أَنْتَ السَّلَامُ. In some Aḥādīth it is mentioned that the Prophet (may peace and blessings of Allah be upon him) liked prolonged Tasbīḥ. It seems that this was the result of circumstances. Sometimes it was after Fard Prayer and sometimes after the Sunnah.⁷⁰

Question:

What is the instruction about doing zikr aloud after Ṣalāt?

Answer:

If one method out of two allowed practices seems more widely accepted then that method should be preferred. A common example is saying Amīn loud in Prayer or quietly. There are Aḥādīth supporting both type of practices but saying it loud is more commonly accepted. Therefore, we also do it aloud. However, the other method is also correct and cannot be called wrong or sinful. After Ṣalāt, doing zikr quietly is preferred. This is a common practice. Hazrat Masīḥ Mau'ūd also did this and Jamā'at is also doing the same. However, in some Aḥādīth doing zikr aloud is permitted. Those who do this cannot be declared wrong. Therefore, the argument in this matter is not correct. One can gently explain his own view.

About Tasbīḥ

Question:

What is the instruction about Tasbīḥ?

Answer:

The Promised Messiah (may peace be upon him) said, “The real purpose of the one doing Tasbīḥ is to count, He wants to get to a certain number. Now you can see for yourself that he can either count or focus. It is obvious that the one who cares for the counting cannot truly repent. Prophet and those perfect people who have an understanding of the love of God, they do not count the numbers nor do they have a need for this. These pious people remember God all the time. The idea of keeping a count is absurd for them. Does someone remember his beloved and keep a count? If one has a true love of God and is focused on Him, why would he even think of keeping a count? The remembrance of God would be nourishment for his soul. The more he does this the better he would feel and would do it even more. However, if a certain number is the goal, then he would work only toward this goal.⁷¹

Question:

Can a woman recite Durūd (Salat ‘Alan-Nabi, praying for blessing for the Holy Prophet) and other prayers in the days of menstruation?

Answer:

In the days of menstruation, recitation of Durūd (Salat ‘Alan-Nabi, praying for blessing for the Holy Prophet) or Masnoon prayers is not prohibited. It is written in the famous book of Fiqh Ḥanafī, Sharh al-Wiqayah, “A menstruating woman should not recite the Holy Qur’ān but can pray and do zikr. There is no problem with that.⁷²

ولا تقرأ الحائض كجنب و نفساء و سائر الادعية والاذكار لا بأس بها

Hazrat Khalīfatul-Masīḥ the second writes in Tafsīr Kabīr that during the days of menstruation, remembrance of God is not prohibited. People wrongly think that in this condition God cannot be remembered even in one’s heart. If remembrance of God is prohibited the spirituality would die.⁷³ (To be continued)

⁷⁰ Nail al-Autar, vol. 3, pp. 304-306

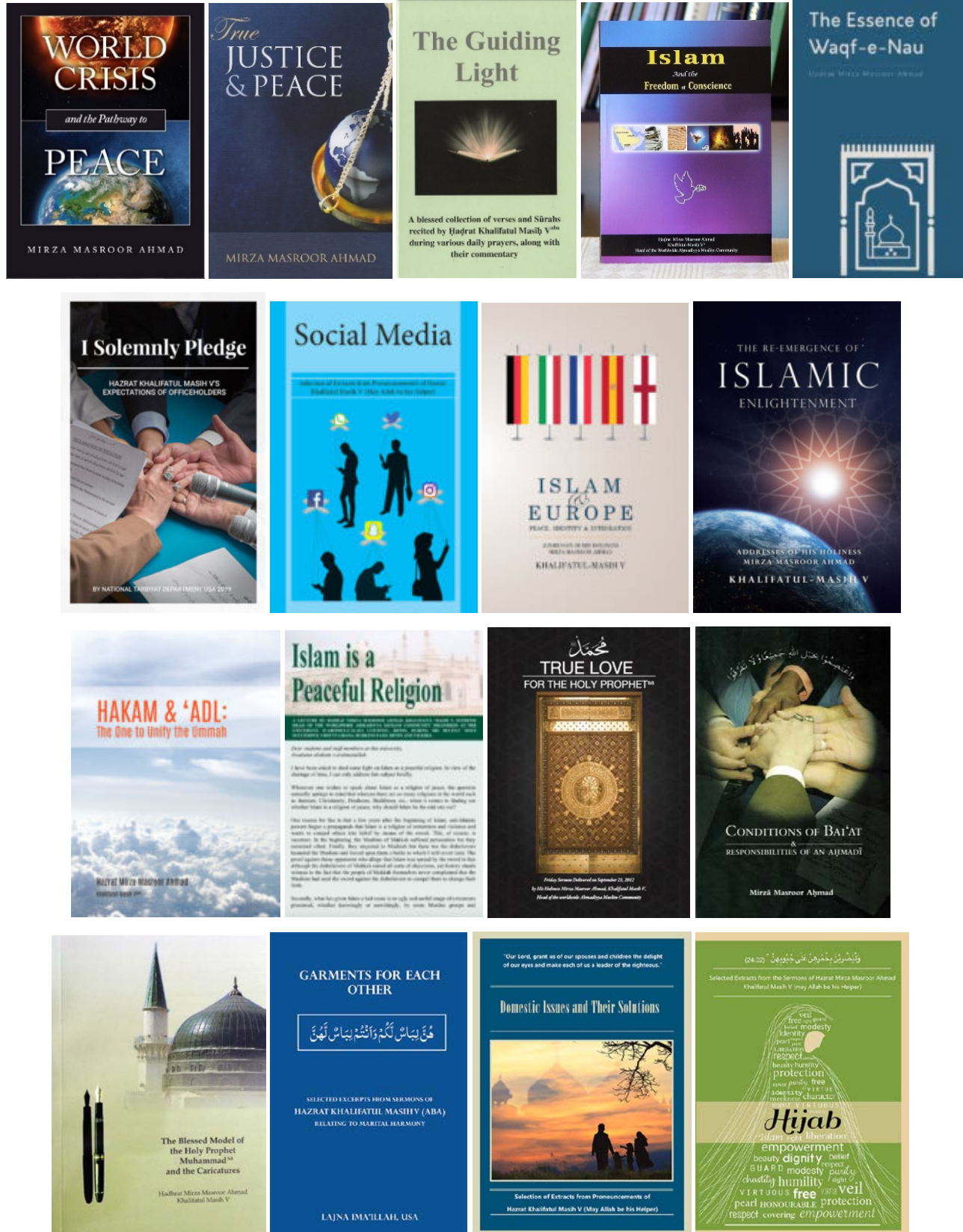
⁷¹ Al-Hakam, June 10, 1904, Fatawa Masīḥ Mau'ūd, p. 61

⁷² Sharh al-Wiqayah, p. 130

⁷³ Tafsīr Surah Maryam, Verse 27, Page 187

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May Allah be his helper



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USA Jamā'at Calendar 2024

Date/Day/Time.....Event Local/Region/National Venue

January

1 Jan, Mon.....	New Year's Day.....	Federal Holiday
5-14 Jan Fri-Sun	Ashara Waṣiyyat.....	Wasaya Department.....Jamā'at
6-7 Jan Sat-Sun	Local Jamā'at/Auxiliary Activities Review of 2023 and Plan 2024 activities	Local/Aux/Jamā'at
6 Jan, Sat.....	National Amila Meeting.....	National Jamā'at.....In-Person/Zoom
12-14 Jan Fri-Sun	Ansar Leadership Conference.....	Majlis Ansarullah.....Bait-ul-Ikram TX
14 Jan, Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....Webinar
15 Jan, Mon.....	Martin Luther King Jr. Day Long Weekend	Federal Holiday
20 Jan, Sat	National Wāqifin-e-Nau Boys National Career Expo	WN Department.....S.V./ Online
21 Jan, Sun.....	National Wāqifāt-e-Nau National Career Expo	WN Department.....S.V./ Online
21 Jan, Sun.....	Seerat-un-Nabi Day.....	Regional.....Jamā'at
27 Jan, Sat.....	Nationwide Flyer Distribution – Local.....	WN & Tabligh Departments.....Jamā'at
28 Jan, Sun	National Public Affairs Seminar	Umur Khārijīyya Department.....Bait-ur-Rahman, MD
29 Jan, Mon	Day on the Hill in Washington DC	Umur Khārijīyya Department.....Washington DC

February

1-10 Feb Thu-Sat.....	Salat Ashara.....	Tarbiyat Department.....Jamā'at
3-4 Feb Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux.....Jamā'at
3 Feb Sat	National Amila Meeting.....	National Jamā'at.....Seattle, WA
9 Feb Fri.....	National Tabligh and Media Training	Lajna Imā'illāh.....Virtual
11 Feb Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....Webinar
11 Feb Sun	Wasaya Webinar.....	Wasaya Department.....Webinar
17 Feb Sat 7:30 EST.....	Pledge of a WN and its requirements	WN Department.....Webinar
19 Feb Mon	Presidents' Day Long Weekend	Federal Holiday
25 Feb Sun	Muslih-i-Mau'ūd Day.....	Local.....Jamā'at

March

1-10 Mar Fri-Sun.....	Ashara Waṣiyyat.....	Wasaya Department.....Jamā'at
2 Mar Sat.....	Refresher Course 2024 – Dar-ul Qaḍā USA.....	Dar-ul Qaḍā Department.....Bait-ur-Rahman, MD
2-3 Mar Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux.....Jamā'at
2-3 Mar Sat-Sun	Local Ijtima Khuddam and Aṭfāl	Majlis Khuddam-ul-Ahmadiyya.....Majlis
3 Mar Sun 7 P.M. EST.....	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....Webinar
8-10 Mar Fri-Sun	National Mentoring Conference (LMC)	Lajna Imā'illāh Meeting.....Mosque, Northern Virginia
9 Mar Sat.....	National Amila Meeting.....	National Jamā'at.....In-Person/Zoom
9-10 Mar Sat-Sun.....	Local Qur'an Conference.....	Taqwa Department.....Jamā'at
10 Mar Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....Webinar
12 Mar to 9 Apr	Ramadan	Local.....Jamā'at
16 Mar Sat	WN Awareness Day (Local Jamā'at) Part of Aṭfālī	WN Department.....Jamā'at
17 Mar Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department.....Webinar
19-25 Mar Tue-Mon	Ramadan Tahrik Jadid Week	Tahrik Jadid Department.....Jamā'at
24 Mar Sun	Masih-i-Mau'ūd Day.....	Local.....Jamā'at

April

1-10 Apr Mon-Wed	Salat Ashara.....	Tarbiyat Department.....Jamā'at
6-7 Apr Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux.....Jamā'at
10 Apr Wed	Eid-ul-Fitr.....	Local.....Jamā'at
14 Apr Sun 7 P.M. EST.....	Qur'an Talks	Tarbiyat Department.....Webinar
26-28 Apr Fri-Sun	Majlis Shura – USA Jamā'at.....	General Secretary Office.....Bait-ur-Rahman, MD

May

3-5 May Fri-Sun.....	Regional Ijtima Khuddam and Aṭfāl.....	Majlis Khuddam-ul-Ahmadiyya.....Regional
4-5 May Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux.....Jamā'at
4 May Sat 7:30 EST	How can WN prepare themselves for the Jamā'at	WN Department.....Webinar
12 May Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....Webinar
17-19 May Fri-Sun	Jami'a Canada Visit for Fathers & Boys.....	WN Department.....Jamā'at
18 May Sat.....	National Amila Meeting.....	National Jamā'at.....Boston, MA
19 May Sun	Khilafat Day	Local.....Jamā'at
27 May Mon	Memorial Day Long Weekend	Federal Holiday

June

1-2 Jun Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux.....Jamā'at
1-2 Jun Sat-Sun	Local Khuddam Khilafat Day.....	Majlis Khuddām ul Ahmadiyya.....Majlis
1-10 Jun Sat-Mon	Salat Ashara.....	Tarbiyat Department.....Jamā'at
7-16 Jun Fri-Sun.....	Ashara Waṣiyyat.....	Wasaya Department.....Jamā'at
8 Jun Sat	National Amila Meeting.....	National Jamā'at.....In-Person/Zoom
9 Jun Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....Webinar
15-16 Jun Sat-Sun	Spiritual Fitness Camp (Local)	Tarbiyat Department.....Jamā'at
16 Jun Sun.....	Know Your History – 7:30-9:00 PM EST	Ishā'at Department.....Webinar

17 Jun Mon.....	Eid-ul-Adha	Local.....	Jamā'at
22 Jun Sat 7:30 PM EST	Roles and Responsibilities of a WN.....	WN Department	Webinar
28-30 Jun Fri-Sun	Jalsa Salana USA.....	National	Richmond, VA
July			
4 Jul Thu	Independence Day.....		Federal Holiday
5-7 Jul Fri-Sun	Jalsa Salana Canada		
6-7 Jul Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
13 Jul Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
14 Jul Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
14-20 Jul Sun-Sat	National Youth Camp.....	Ta'lim Department.....	Bait-ur-Rahman, MD
26-28 Jul Fri-Sun	Jalsa Salana UK.....		
29 Jul-8 Aug Mon-Thu	Hifz-ul-Quran Camp	TaQwa Department	Not Available
August			
1-10 Aug Thu-Sat	Salat Ashara.....	Tarbiyat Department	Jamā'at
3-4 Aug Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
3 Aug Sat 7 P.M. EST	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....	Webinar
10 Aug Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
11 Aug Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
11 Aug Sun	Wasaya Webinar.....	Wasaya Department	Webinar
11-17 Aug Sun-Sat	National WN Summer Camps (Boys and Girls).....	WN Department	Bait-ur-Rahman (B), SVA (G)
22-23 Aug Thu-Fri	Spiritual Fitness Camp (Local)	Tarbiyat Department	Jamā'at
23-25 Aug Fri-Sun	Khuddam National Shura	Majlis Khuddam-ul-Ahmadiyya.....	Bait-ur-Rahman, MD
30 Aug-1 Sep Fri-Sun	MSLM24 Conference	AMMA, AWSA, AAMS, IAAAE	Orlando, FL
31 Aug-2 Sep Sat-Mon	Labor Day Long Weekend.....		Federal Holiday
September			
7-8 Sep Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
8 Sep Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
13-22 Sep Fri-Sun	Ashara Wasīyyat.....	Wasaya Department	Jamā'at
14 Sep Sat.....	National Amila Meeting	National Jamā'at	Columbus, OH
15 Sep Sun	USA National Quran and Science Symposium.....	AAMS	TBD
21 Sep Sat.....	National Tarbiyat and Tahir Academies Conference	Tarbiyat Department.....	Bait-ur-Rahman, MD
21-30 Sep Sat-Mon	Tahrik Jadid Ashara	Tahrik Jadid Department.....	Jamā'at
22 Sep Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
October			
1-10 Oct Tue-Thu	Salat Ashara.....	Tarbiyat Department.....	Jamā'at
4-6 Oct Fri-Sun	Ansar Shura and National Ijtima.....	Majlis Ansarullah	Bait-ur-Rahman, MD
5-6 Oct Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
11-13 Oct Fri-Sun	National Khuddam and Atfāl Ijtima	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
12 Oct Sat	National Amila Meeting	National Jamā'at	South Virginia
13 Oct Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
12-14 Oct Sat-Mon	Columbus Day Long Weekend.....		Federal Holiday
18-20 Oct Fri-Sun	National Ijtima	Lajna Imā'illāh.....	Bait-ur-Rahman, MD
26-27 Oct Sat-Sun.....	National TaQWA Conference.....	TaQwa Department	Not Available
November			
2-3 Nov Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
3 Nov Sun.....	National Education Excellence Day.....	Ta'lim Department.....	Jamā'at
8-10 Nov Fri-Sun	Lajna Majlis-e-Shura.....	Lajna Imā'illāh.....	Detroit Mosque, MI
9 Nov Sat.....	National Amila Meeting	National Jamā'at	In-Person/Zoom
10 Nov Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
16 Nov Sat	Regional WN Ijtimā'āt (16 Regions)	Regional WN Department.....	Jamā'at
28 Nov-1 Dec	Thanksgiving Long Weekend (Thu-Sun)		Federal Holiday
December			
1-10 Dec Sun-Tue.....	Salat Ashara.....	Tarbiyat Department.....	Jamā'at
7-8 Dec Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
7 Dec Sat.....	National Amila Meeting	National Jamā'at	In-Person/Zoom
7 Dec Sat 7 P.M. EST	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....	Webinar
8 Dec Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
13-15 Dec Fri-Sun	Fazl-e-Umar Qa'idin Conference/Atfāl Refresher Course	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
13-22 Dec Fri-Sun.....	Ashara Wasīyyat.....	Wasaya Department	Jamā'at
14 Dec Sat.....	Jami'a Inspiration and Orientation Camp and Virtual Open House – 3 Hours	WN Department	Online
15 Dec Sun.....	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
15 Dec Sun.....	Wasaya Webinar.....	Wasaya Department	Webinar
25 Dec Wed.....	Christmas Day		Federal Holiday
27-29 Dec Fri-Sun	West Coast Jalsa Salana (Tentative).....	National Jamā'at	Chino, CA



Views from the
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United States of America



Mirza Maghfoor Ahmad, Ameer, Ahmadiyya Movement in Islam, USA, addressing the 2024 US Annual Convention

JALSA SALANA USA 2024



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)